

# THE ECLECTIC REVIEW,

For DECEMBER, 1806.

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Art. I. *Biographical Memoirs of the late Rev. Joseph Warton, D. D.* Master of St. Mary Winton College, &c. To which are added, a Selection from his Works; and a literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. John Wooll, A. M. &c. 4to. pp. 407. Price 1l. 7s. boards. Cadell and Davies. 1806.

THE great reputation which Dr. Warton enjoyed during a long life, as a poet, a critic, a scholar, and an instructor of youth, induced us to open this volume with eager expectation of finding in it a rich fund of literary entertainment. We have been miserably disappointed. In the life of a student we look not for romantic adventures; but we require as much curious intelligence as can be collected, concerning the formation and progress of his mind, his habits of reading and composition, his friends, his connections, his amusements; all the persons and all the circumstances that eminently influenced his conduct, and decided his character, that led or directed his pursuits, that unfolded, enlarged, and established his genius. Hence, although no kind of biography more nearly resembles the common life of man, yet none is perused with more interest and delight, than the memoirs of a favourite author, written with congenial spirit and ability. Mr. Wooll has executed his task with as much labour in vain as we ever saw bestowed on a good subject. He might be the recorder of oblivion, with inflexible gravity of dullness passing sentence at full length on

‘A name inglorious, born to be forgot.’

Yet he has not failed from a defect of diligence, nor from any want of attachment to the memory of his friend; for his zeal to serve is far more apparent than any service that he has rendered, and the extravagance of his praise is only qualified by the obscurity of his language. His style is harsh, heavy, and frequently incorrect. The very first sentence in the Preface

is irreducible to any rule of English construction with which we are acquainted.

'A period of more than six years having elapsed since the death of Dr. Warton, and no pen yet employed in rescuing from oblivion the excellence of his moral and intellectual attainments; the Editor feels himself acquitted of presumption in attempting what many others might have more successfully accomplished; of these, some have probably been deterred by a dread of committing their own fame in their endeavour to perpetuate that of their Author; and this fear should perhaps have weighed with the present Writer. But if he has succeeded in accurately displaying the extensive and highly endowed mind; if he has given to the world an ampler knowledge and juster ideas of the lively imagination, the classical taste, the didactic qualifications so peculiarly calculated to foster the dawning of juvenile talent; and the thousand warm and benevolent traits of disposition which eminently characterized his revered friend and master; he will rest contented with having performed a duty, though he may not have entitled himself to a reward: in a word, if he has not tarnished the reputation, or lowered the name of *Warton*, he will quietly submit to the imputation of not having exalted his own.' Pref. p. v.

Here Mr. Wooll seems duly conscious of his own inability to do justice to the merits of Dr. Warton; to whom, however, he has proved himself a grateful disciple, and to whose memory he has erected a monument of incontestable affection, by thus deliberately sacrificing his own literary reputation at the shrine of his master's.

This volume is divided into three parts—Memoirs of the Life of Dr. Warton—a Selection of his Poems—and a Series of Miscellaneous Letters. We shall examine the two former in conjunction; of the latter we shall have very little to say.

The leading events of Dr. Warton's life were few; our narrative will therefore be brief. He was the son of the Rev. Thomas Warton, vicar of Basingstoke, and was born at Dunsfold in Surry, on the 22d of April, 1722. Until his fourteenth year, he was almost entirely under the eye and instruction of his father. In 1736 he was admitted on the foundation of Winchester College. Here, in company with Collins and another boy, he first appeared in public as a poet. Each of the three friends sent a copy of verses to the Gentleman's Magazine, and all were favourably acknowledged by the Editor, Dr. Johnson. It is very remarkable that this acute critic even then discovered (we quote his own recorded expression) that '*force mixed with tenderness and uncommon elevation of thought*,' which afterwards distinguished the delightful Muse of Collins, in his riper compositions, and which perhaps none but the prescient eye of Johnson could have found in the following ingenious trifle, contributed by the young bard on this occasion.

## SONNET.

' When Phœbe form'd a wanton smile,  
My soul ! it reached not here !  
Strange that thy peace, thou trembler, flies  
Before a rising tear !

From midst the drops my love is born  
That o'er those eyelids rove :  
Thus issued from a teeming wave  
The fabled Queen of Love.'

p. 110.

Warton's poem, entitled '*Sappho's Advice*,' was the longest, and by most readers would have been deemed the best piece of the three. Mr. Wooll has preserved an allegorical letter, written about this time to his sister, which may be called a clever imitation of the *Visions in the Spectator, Tatler, &c.* Like almost every one of them, it has a dreamer, a guide, a temple, a goddess, and a crowd of worshippers. Such things are exercises rather of memory, than of imagination.

In 1740 Warton was removed from Winchester to Oriel College, Oxford. Here he signalised himself by diligence and success in his studies ; and here, at the age of eighteen, he wrote "*The Enthusiast, or the Lover of Nature*,"—the sheet-anchor of his poetical fame ; but we apprehend that it is cast in a quicksand ; the shifting of the tide will loosen it ; and the vessel will be driven from its station, down the gulph of oblivion. It is quite a scholastic poem, abounding with classical imagery and imitation : there is no wild originality, there is no enthusiasm in it. Who but a student, poring over the beauties of NATURE through "the spectacles of books," amidst the twilight of a college, would have commenced a poem, in which he has assumed the character of *her* lover, with this frigid apostrophe :

" *Ye green-rob'd dryads, oft at dusky eve  
By wondering shepherds seen !*

The introduction of the Dryads in any English poem would be sufficiently pedantic ; but to address them as being "*often seen by wondering shepherds*" of this age, and in this country, who never heard of their classical existence, is an intolerable anachronism of absurdity. There is a *truth in fiction*—the *truth of propriety*, of which no poetical licence can justify the violation. Had the Author called upon the *fairies*, as being "often seen" by modern "shepherds," there would have been this *truth of propriety* in the invocation of them, because, though the fact assumed would have been no less a fiction in itself, yet such beings *do* still exist in popular



superstition. The poem, however, has been much admired; and we acknowledge that there is much in it worthy of admiration; but with due deference to Warton, we would rather admire its beauties in the pages from which he has borrowed them. There is scarcely a thought eminently striking in the whole piece, which does not remind us of the pleasure we felt when we *first* met with it in one or other of our favourite authors. "The Enthusiast" discovers exquisite taste in the selection, but very little skill in the combination, of many charming ideas and images, from the works both of ancient and modern poets. If there be any thing original in this poem, it is the structure of the blank verse, which, though tolerably melodious, is the *slowest* in its cadence that we ever read. These remarks may be applied to the "Ode to Fancy," and generally to all Warton's own compositions in verse, which abound with paraphrases and personifications, that never permit us to forget every poet except the poet whom we are reading. This may seem a harsh judgement, but it is a sincere one, and posterity will confirm it. As a proof of "Warton's genuinely poetic mind, of his capacity as a maker and inventor," Mr. Wooll has preserved a prose sketch of an allegory, in which about thirty passions, &c. are characterized, and represented as appearing in the Court of Reason, to answer certain charges for rebellion against his authority. Few lovers of nature and simplicity will regret that this scheme was abandoned. Nothing is easier than to invent and dress such personages; nothing more difficult than to breathe life into them. On this occasion Mr. Wooll says, with the most happy sagacity, "When the intimacy between Collins and Warton is recollected, it is no improbable surmise that the above sketch furnished the former with the idea of writing an Ode on the Passions." Never then was an imitator less indebted to his original.

In 1741 Warton took his Bachelor's degree, and was ordained; soon afterwards he married, and was presented by the Duke of Bolton to the living of Wynslade. In 1751 he went with his patron to the south of France, for a very strange purpose. The Duke of Bolton was accompanied on his journey by "a lady, with whom he lived," who was notoriously distinguished by the name of *Polly Peachum*. The Duchess was left behind in a confirmed dropsy, and his Grace "wished for the accommodation of a protestant clergyman to marry him to his mistress, immediately on the death of his wife." Mr. Warton became this *accommodating clergyman*; and he had a double motive for this degradation of his office,—“intellectual improvement abroad, and additional church-prefer-



ment at home!" In both objects he was deservedly disappointed. In consequence of some pitiful jealousy, he suddenly returned home; and in the following month, "the Duchess of Bolton died. Upon *this event*, he immediately wrote to the Duke, and *asked his permission to return to him!*" A more accommodating Clergyman, however, was found nearer at hand.

Previous to this disgraceful engagement, Warton had undertaken an employment far more worthy of his talents and his character. 'He edited Virgil in Latin and English, the *Æneid* translated by Pitt, the *Eclogues* and *Georgics*, with notes on the whole, by himself,'—'to which he added three *Essays on Pastoral, Didactic, and Epic Poetry.*' In this work he appeared as a Poet of the *fourth class*\*, but as a Critic of the *first*. His original poetry will all perish—it will perish speedily—and this heavy quarto will not buoy it up an hour beyond the date prescribed to mortal mediocrity: his translation of the *Eclogues* and *Georgics* will rather *be endured*, than *endure*, for the sake of the learning, taste, and acuteness, which he has displayed in the notes and the introductory dissertations; in these he has cast a glory round Virgil, that will be reflected on himself. Criticism is the basis of Warton's fame; and on this pedestal alone will his statue be viewed by posterity. There is not in our language a popular translation of any classical author, which has been, is, and will continue to be, a favourite with mere *English* readers, except Pope's paraphrase of the *Iliad* and *Odyssey*—in which, with inimitable originality of skill, he has converted Homer into himself, hewn a Hercules into an Apollo; for these splendid poems are undoubtedly read more for the beauties which the modern has conferred upon them, than for those which he has preserved from their venerable author. Few of the numerous readers to whom we allude, can patiently peruse, none perhaps fervently admire, the Virgil of Dryden, and much less that of Warton and Pitt, though far more faithful to the text of the original. In both they look in vain for that perfection of thought and expression, that fullness without overflowing, ease without negligence, strength without harshness, which scholars have persuaded them are to be found in Virgil. A careless writer can never do justice to a laborious one; Dryden was careless, Virgil was laborious; neither the faults nor the merits of the English poem can be charged to the account of the Latin. On the other hand, neither Warton nor Pitt had

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\* According to his own classification, his chosen translator, "Pitt," was of this order; "the mere versifiers," as he calls them.

breath to keep pace with Virgil, even when he walks ; still less had they spirit to mount with him when he flies. None indeed, more than Warton, could admire and point out the grace and the grandeur of his course ; but he and Pitt could do no more in verse than mimic with their hands the motion of his wings, and rudely exhibit on earth an imitation of his flight through the heavens. The fact is, that no man can think another man's thoughts, or accurately communicate his own ; how much more imperfectly then must they be transmitted through the medium of another mind, in another language, to a distant age, and to a strange people ! No translation, therefore, that closely resembles the original, can ever equal it : if a translator would rival his author, he must not run *after* him, but *by his side*. Pitt and Warton always followed Virgil, and consequently were always behind him : Dryden might perhaps have matched his master, by deviating from his track, yet preserving the same direction ; but he often loitered, generally hurried, by any means and by every means endeavouring to get to his journey's end ;—and, rather measuring the given distance, than choosing the right course,

“thro’ straight, rough, dense or rare,  
With head, hands, wings, or feet, pursued his way.”

*P. L.* Book II. v. 948.

We cannot be accused of injustice to Warton and Pitt's Virgil, when Mr. Wooll himself acknowledges, that the merits of the former, in the poetical department, were trifling indeed, in comparison with the notes and essays.

For this service to literature, the university of Oxford conferred on him the degree of Master of Arts by diploma. About this time, Dr. Warton furnished several critical papers for the *Adventurer*. Soon afterwards he was instituted to the living of Tauworth, and in 1755 was elected second master of Winchester school. With his abilities as a schoolmaster, laboriously displayed by Mr. Wooll, our readers have little concern ; we therefore pass on to his “*Essay on the Genius and Writings of Pope*,” one of the boldest and most successful adventures in modern criticism. It was published in 1756, about twelve years after the death of the poet, while the west was yet warm with the glory of his sunset. This work, after surviving the opposition of Ruffhead, triumphing over public prejudice, converting ignorant idolatry into rational admiration, and anticipating the judgement of posterity, or rather leaving posterity nothing to do but to confirm the judgement of the critic on a favourite and incomparable poet, is too deeply rooted in reputation to be blown down by a breath of contempt even from the formidable author of the *Pursuits*

of Literature, who calls it "the common place book on Pope." It is true that Warton's estimate of the "Genius and Writings of Pope," is now "a common-place" estimate; but it has become such by the public adopting it from the author, who first had the honest temerity to make it. The second volume of this work was not published till more than twenty years after the appearance of the first; during the greater part of which time, nearly half of the book was printed off, and lay in sheets, "being withheld from motives of a most delicate and laudable nature," quite incomprehensible to us.

In 1766 Dr. Warton succeeded Dr. Burton as head master of Winchester school, and held the situation with great credit to himself, and advantage to his pupils, till 1793, when he resigned it, and retired to his living at Wickham, with considerable church preferments. In his retirement at Wickham he published his edition of Pope's Works, which rather diminished than exalted his fame; for, to enrich his notes, he plundered his celebrated Essay, as if it had been an antiquated work fallen into decay, the materials of which lay on his hands to be disposed of to the best advantage; thus demolishing an abiding structure to build up a temporary shed. But if he destroyed his own most honourable labours, he restored his author's most disgraceful ones; he dug up two detestable pieces of obscenity, which had been buried in oblivion, and threw them out, all rank and stinking with corruption, as delicious baits, to lure the grossest of sensual readers. The only excuse which Mr. Wooll offers for this outrage against decency, deliberately committed by a hoary-headed clergyman, with one foot set down in the grave, and the other lifted up to follow it, is both idle and contemptible, and the very basest that could have been urged,—"the eagerness with which an editor catches at every unknown production of his author, and the value he sets on whatever can give the charm of novelty to his work!"—for what purpose? we may ask; and we may answer too, in this instance, for *filthy* lucre! The general merits of this work were very unceremoniously canvassed in the Reviews of the day. It was Dr. Warton's last publication. He afterwards undertook an edition of the works of Dryden, and had completed two volumes of it on the same plan, which have not yet appeared in print. He was proceeding with this task, the accomplishment of which would have been an acquisition to British literature, when a lingering malady, ending in a general paralysis, terminated his life and his labours, in the year 1800. He was interred in Winchester cathedral, where a handsome monument has been erected to his memory by the Wykehamical Society.



Having sufficiently declared our opinion of Dr. Warton's merits as a poet and a critic, we have only to add, that we find nothing in the third part of this volume which entitles him to particular commendation as a letter-writer; and few of the epistles of his learned correspondents are either curious or interesting. Those of Dr. Johnson contain frequent inquiries concerning the malady of poor Collins, which not only manifest the anxiety of that great man's affection for the unfortunate poet, but also betray that secret dread of insanity which haunted his own mind. There are two letters from Gerard Hamilton (*Single-speech*, as he was called), one of the suspected writers of the Letters of Junius, which finely pourtray his own character, while he is delineating the features of mind that he requires in a companion whom he wants, and for whom he applies to Dr. Warton. It might be worth while to compare the unstudied language and candid sentiments of these genuine letters, with the laboured points and periods of Junius. The letters of Mr. Harris, the author of *Hermes*, whose son, the present Earl of Malmsbury, was Dr. Warton's pupil, are only distinguished by the dryness and simplicity of their style and matter. Not many of the others are remarkable for any thing, except that Dr. Warton should have left them for publication.

Several errors in this book are rather censurable; and we are not disposed to charge them on the printer; among others, *epere*, in an Italian exclamation, for *essere*; *respectable* references, for *respectful*, &c.

In the following anecdote, too, there is a gross blunder. When Huggins's translation of Ariosto was finished, the author

sent to Smollet, who at that time managed the Critical Review, a fat buck; consequently the work was highly applauded; but the history of the venison becoming public, Smollet was much abused, and in a *future* (subsequent) number of the Critical Review retracted his applause.

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Art. II. Zollikofer's *Sermons on Education, &c.* By the Rev. W. Tooke.  
Vol. II.

(Concluded from p. 889.)

**T**HE importance it assumes, rather than the intrinsic worth it possesses, has induced us to give this article a place in another number of our work. The discourses which we have now to notice, as many of them were on sacramental occasions, have more of the semblance of the Gospel than the former; but we are sorry still to observe, that the doctrine of the cross seems forced upon an unwilling advocate. The sermons in this volume, thirty-two in number, are on various topics; the love of God, the excellency of a virtuous course

of conduct, the nature and means of human happiness, the holy communion, preparation for death, &c.

In the following extract the reader will observe how adroitly the preacher approaches, passes, and quits, the altar of divine mercy, without touching it :

‘ Oh, my dear friends, can we consider what God has done for us through Jesus, and yet entertain a doubt, that he is essential love ! What heights, what depths of love, of love unutterable, do we here discover ! What is the whole of christianity but love ? Ah, surely love is the substance of all the grand, the glorious arrangements which God has made for the recovery of sinful man ! That he, that happy and only potentate, that lord of all dominion who alone possesses immortality, the perfect being, the self-originated, all-sufficient deity, should send to us on earth his son, the only-begotten, the well-beloved, to us, helpless, forlorn, unworthy mortals, proclaim to us by him deliverance, favour, life, felicity, certify us of his more than parental tenderness, and cause him *to die on the cross as a sacrifice for the sins of the world* : is this not love, pure, efficacious, matchless, stupendous love ? — Love is the basis of all that Jesus taught, did, suffered in behalf of mankind. That he, the lord of glory, irradiated with divine effulgence, blessed with celestial joy, before whom the hosts of heaven bow, whom all the angels worship, that he should leave the realms of bliss, take upon him the limitations, the hardships, the burdens of the terrestrial life, exchange his throne for the state of a servant, his bright abode for the dark night of human misery, and at last condescend to undergo most cruel sufferings and an ignominious death, is that not love, ineffable inconceivable love. *And did he not perform and suffer all this for convincing mankind of the truth*, for convincing them by the most palpable and irrefutable proofs, that the deity who had sent him, and whose work he finished on earth, is love ; Yes, my dear friends, every doctrine that he delivered, every act that he performed, every instance of relief that he afforded, every patient that he made whole, every perturbed mind that he soothed, every profligate whom he reformed, every prerogative that he voluntarily surrendered, every satisfaction that he gave up, every trouble that he took upon him, every affliction that he bore, every pang that pierced his heart, every tear that flowed from his eyes, was a proof, a manifest proof that God is ever inclined to succour mankind, to deliver them, to do them good, to bless and prosper them, that he is essential love.’ pp. 14, 15.

The death of Christ is represented merely as a declaratory act, adding weight to the testimony which nature and reason give to the attributes of God, and his dispositions and designs towards mankind. Thus also, p. 489 :

‘ By his mediation he has as it were filled up the immense interval that lies between God and us, rendered the deity more conceivable to us, brought us nearer to him, and opened to us free access to the majesty of heaven. By his death upon the cross he has abolished the whole ritual of sacrifices, most solemnly ratified the promises of God, placed his affectionate dispositions to mankind beyond all possibility of doubt, and thus freed us from all slavish, anxious dread of that most exalted being.’

The preacher seems willing that Jesus should do any thing for us, but "bear our sins in his own body on the tree," or "give his life a ransom for us, to make reconciliation by the blood of his cross."

'God is love; therefore he never punishes, for the sake of punishing, never chastises for the sake of chastising; therefore his chastisements and punishments have not revenge, not satisfaction for his injured honour, not compensation for any loss sustained, but simply correction and caution in view; correction of the sinner if he be yet corrigible, caution to the innocent, who may likewise err, and to the wavering and infirm, who are already stumbling and ready to fall.' p. 28.

To confound a vindication of the divine honour from insult, with revenge, or punishment for the sake of punishing, is both incorrect and disingenuous. There is some ambiguity in these expressions; for if Mr. Z. means any thing else by "caution," than such a vindication of the offended laws of God, we are at a loss to conceive how he forms any idea of the divine justice, consistent (not with Scripture, for that is out of the question, but) with the dictates of reason and conscience. Again, when the philosophizing divine adds, "correction of the sinner, if he be yet corrigible," he takes care to leave us in the dark concerning the alternative, if he prove incorrigible. Whether he is still to continue a vessel of wrath, or to be liberated, or annihilated, we are not informed. Such a subject involves considerations too awful for the placid system of Zollikofer.

When it is roundly asserted, that God does not command us to worship him for his sake, but ours, we again demur. It is true that the favour and the advantage are not conferred on him, but on us; yet it is worse than incorrect to say, that we are only to worship him for our own sake. This would, in fact, be worshipping ourselves; for the object we have in view, in our worship, be it what it may, is our deity.

In the following passage, the preacher admits a depravity in human nature, which is by no means supposed in his discourses; on the contrary, virtue is usually represented as the innate prevailing principle in man. The truth of these observations must strike every reflecting reader.

'We need not be very great proficient in the study of mankind, for having remarked that the generality of people make less account of being accused of a defect in moral excellence, in virtue and integrity, than of any deficiency or weakness of understanding; that they had rather pass for sinners than for fools; that they commonly set a greater value on the qualities of the mind, than on those of the heart. An irregular, unchristian, licentious life, appears less shocking and despicable than simplicity and a slighter intellect. It is but too frequently seen, that a man had



rather deceive than be deceived, rather do an injury than suffer an injury from others without revenge, rather over-reach and supplant his neighbour than be over-reached and supplanted by him; had rather be charged with culpable, but sharp-sighted suspicion, with excessive, but ever watchful distrust, than with plain, downright and easily cheated honesty. It is not my intention at present to explore the source of this way of thinking, which cannot possibly be good, or to point out what a deeply seated, predominant corruption it implies among mankind, and how diametrically opposite it is to the spirit of christianity.' p. 152, 153.

We transcribe the following exhortation with equal pleasure.

'Would ye become capable and partakers of that happiness! set no arbitrary bounds to your endeavours after christian virtue and perfection. Never deem yourselves intelligent, wise, good, pious enough. Never think ye have worked enough, struggled enough, done enough, for being secure of the glorious, unfading prize, which christianity holds out before you. He alone obtains that prize, who, like the apostle Paul, forgetting those things that are behind, presses forward with unabated ardour for that radiant gem, which sparkles before him at the end of his course. He alone is crowned, who sustains the conflict and continues faithful to the end. He alone can reasonably hope to proceed in that better life from one stage of perfection and happiness to another, who has here unremittedly and indefatigably laboured to become ever wiser, ever better, and continually more apt and expert in all good. Not a step that ye make here on the road of virtue and piety is for nought, but every one that from indolence and attachment to sensuality ye neglect to make, is attended with loss, loss irreparable and infinite. Your present sowing and your future harvest are strictly analogous. Sow here plenteously, if ye would reap plenteously there. Be never listless, never weary in well doing, if ye would hereafter enjoy your fill of good.' pp. 426, 427.

The last sermon is on preparation for death. For ourselves and our readers we wish a far other viaticum when passing to

"That undiscover'd country, from whose bourne  
No traveller returns."

The Memoir of Zollikofer by Mr. Christian Garve, which is appended to the second volume of these discourses, unravels some of the mysteries with which we were embarrassed. The divine is here represented as throwing away, in compliment to the new-fashioned philosophico-theology, what we should style the peculiar discoveries of revelation, as though they were old women's tales; but yet, as unable completely to disburden himself of these antique encumbrances, and unwilling to confound his hearers with doubts of which he could not furnish the solution. Hence, the usual phraseology of a heathen philosopher is occasionally speckled with Christian expressions; virtue is perpetually represented as innate and omnipotent in the soul, though an acknowledgement of human depravity.

sometimes escapes ; the feelings are excited, and the conduct ably directed, but never on evangelical principles ; man is flattered as the architect, the author and finisher, of his own religion, and yet God is complimented with a prayer for grace ; Jesus is occasionally praised as valuable and important, but generally introduced to prove to us how much God is disposed to do for us without him ; a sentence or two is friendly to the Gospel, while the whole strain of the language and sentiment displays a dangerous neglect, or perversion, of its distinguishing doctrines.

Prefixed to each sermon is a prayer, which in our breasts can awaken no devotion, except that of gratitude that the religion of Zollikofer is not ours. If ever aberrations of mind, pride of heart, and inflation of style, excite our grief and disgust, it is when they predominate in prayer ; for what eloquence is equal to the simple utterance of a devout heart, when approaching infinite Majesty and Holiness on a throne of grace.

The translation, though often inelegant and idiomatic, seems to be executed with very considerable care and ability ; but we cannot think it thoroughly English, nor at all elegant, nor quite respectful, to commence prayer with the word *God*, not preceded by any sign of the vocative state. “ Ah God ” is scarcely less objectionable.

Art. III. Carr's *Stranger in Ireland, or a Tour in the Southern and Western Parts of that Country, in the Year 1805.*

(Concluded from p. 878.)

IT is a particular excellence of the book before us, that the diversified facts are so well exhibited, as to enable the reader to delineate for himself, without any further assistance of the author, the principal features of the Irish character ; insomuch that were he to visit Ireland, he would find that the previous reading of the book had made him completely at home in that country. The author however was willing to give a short abstract of his scattered estimates of Irish qualities, in the following summary. Allowing that the national character does really comprize these properties, we must however think that impartial justice would more strongly have marked some of the vices, which considerably shade this constellation of fine qualities.

‘ With few materials for ingenuity to work with, the peasantry of Ireland are most ingenious, and with adequate inducements, laboriously indefatigable : they possess, in general, personal beauty and vigour of frame : they abound with wit and sensibility, though all the avenues to useful knowledge are closed against them ; they are capable of forgiving

injuries, and are generous even to their oppressors ; they are sensible of superior merit, and submissive to it : they display natural urbanity in rags and penury, are cordially hospitable, ardent for information, social in their habits, kind in their disposition, in gaiety of heart and genuine humour unrivalled, even in their superstition presenting an union of pleasantry and tenderness ; warm and constant in their attachments, faithful and incorruptible in their engagements, innocent, with the power of sensual enjoyment perpetually within their reach ; observant of sexual modesty, though crowded within the narrow limits of a cabin ; strangers to a crime which reddens the cheek of manhood with horror ; tenacious of respect ; acutely sensible of, and easily won by kindnesses. Such is the peasantry of Ireland : I appeal not to the affections or the humanity, but to the justice of every one to whom chance may direct these pages, whether men so constituted present no character which a wise government can mould to the great purpose of augmenting the prosperity of the country, and the happiness of society. Well might Lord Chesterfield, when Lord Lieutenant of Ireland exclaim, " God has done every thing for this country, man nothing." pp. 292, 293.

The author gives plenty of specimens of the ignorance, the fanaticism, the legends, and the superstition, of the lowest rank of the people ; and while we read them, we are indignant at the insinuation, which occurs, we think more than once, against the wisdom or necessity of a *proselyting* spirit on the part of the protestants. The view of such a state of the human mind ought to incite all pious protestants to move heaven and earth, if it were possible, to annihilate that monster of error and corruption which produces and sanctions, and will perpetuate in every country where it continues to prevail, that degradation of which the ignorant Irish are an example. But we cannot help perceiving, in several passages of the present volume, that our sprightly traveller is disposed to regard Revelation itself as rather a light matter ; we cannot wonder therefore at his being unconscious, how important is the difference between an erroneous faith and worship, and the true. One of these passages is in page 33. " In God's name let the Peruvians derive themselves from the sun ; let the Chinese boast of the existence of their empire eight thousand years before the creation of the world, according to our calculation, &c." If a man really holds the opinion implied in such expressions as these, (the palpable profaneness of which too deserves the severest condemnation) we ought not to be surprized, that in the same volume or chapter, the reclaiming of bogs is represented as an object to be strenuously promoted, and the reclaiming of miserable papists as an object for which it betrays some defect of judgement to shew any great degree of zeal. Yet, on recollection, we *do* a little wonder that Mr. Carr, though he should set aside all considerations of purely religious advantage, here or hereafter, should not see the importance, in



relation to *political economy*, of the lower order being raised to that decent state of intellectual and moral improvement, which there is not the smallest chance of their attaining while under the influence of a superstition which governs them by besotting them. While however we condemn such indifference, especially when indifference affects the character of superior wisdom, we equally condemn all corrupt and all violent methods of advancing the protestant cause. It is not by tempting the conscience of the papist with a pitiful sum of money, nor by forcibly interrupting the follies of his public worship, nor by making him, for the sake of his religion, the subject of continual derision, nor by unnecessarily excluding him from any advantage, that we could wish to see genuine Christianity aided, in its warfare against that wretched paganism, into which what was once religion is found degenerated, among all very ignorant papists in every country. We cannot but regret that both the civil and ecclesiastical rulers of Ireland should have been, for the most part, unacquainted with all apostolical methods of attempting the conversion of the catholics. And it is melancholy that the *generality* of the ostensible ministers of religion, at present in that country, should be so very little either disposed or qualified to promote this great work. We happen to know, that there are *some* brilliant exceptions to this remark; the lustre of whose character, if it cannot prevail to any distance, yet defines and exposes the obscurity which surrounds them.

Our traveller was attentive to collect any kind of useful or amusing information, respecting the several places which he visited, and respecting the country at large. He is of opinion that Ireland is of a temperature probably more mild and equal than that of any other country. Its unrivalled verdure is owing to its western position, where its hills are the first interruption to the clouds of the Atlantic, in consequence of which the proportion of rainy weather is much greater than in England. We presume this circumstance would render it, with the advantage of an equal cultivation, more richly productive of almost all the most valuable kinds of vegetables; and Arthur Young, we recollect, has given it as his opinion, that the soil of Ireland is more fertile, acre against acre, than that of this country. The agriculture is described as considerably progressive on the whole, in spite even of the singularly hapless condition of multitudes of its most valuable labourers.

One of the most curious and interesting parts of the book is the account of the interior of the Irish bogs. In digging to a great depth in one of them, there were found three prostrate woods, one below another, and separated by successive deep strata of earth. Mr. Carr refers the investigation of these facts

to more philosophic men, apparently afraid of the gravity of such inquiries; and lest even his momentary descent into the abyss of a bog-pit should have, on him, or his readers, any such effect as that of the cave of Trophonius, he inspirits himself and them with a good story of an "embalmed cobbler," once found, with all his implements about him, in one of these places. Just in this manner a bog-digger takes his glass of whiskey before he begins.

In the narration of the hasty visit to so enchanting a place as the lakes of Killarney, we were vexed that any of the pages should be occupied about such-a-one Esq. and a second Esquire, and a third, and so on. It lessens the charm of the description, in the same manner as the crowded quarter-sessions in the town spoiled in a degree the pleasure of being in the place itself. We could also have well spared the foolish lines of Swift, called *A Gentle Echo on Women*. We are on the contrary delighted with the little anecdote of the huntsman, who set free a poor fawn which he had caught, because the dam followed him with tones of distress. Things like this are in harmony with the exquisite and tranquil beauty of the scene. As travellers cannot relate *all* the incidents they witness or hear of in each place which they visit, it would be the part of a judicious artist to select those which most harmonize with the character of the situation. Mr. Carr wants a good deal of improvement in this point. Not that we could have the conscience to require him to suppress all the humorous anecdotes which he hears, but we really wish that, if he should ever visit another place like Killarney, he will make such a choice of facts and anecdotes, out of the whole mass which comes before him, as to aid the emotions of sublimity and beauty which are peculiarly appropriate to the place, and which the actual observer would be ashamed of himself if he did not feel as the prevailing state of his mind, while he remained amidst this magnificence of nature. We must not, however, forbear to add, that Mr. C. does give a very pleasing account of this noble scene, notwithstanding the spirit and tone of the description are so unfortunately interrupted, when any jokes or ludicrous incidents, those literary wild fowl in the pursuit of which our traveller is an incomparable sportsman, happen to fly across his view.

He went to Limerick and Cork, which he describes sufficiently in detail. The shocking accounts of the house of industry at Limerick, and of the house of industry and the old jail at Cork, will sting the principal inhabitants, we hope, through very shame, to the adoption of some more humane, more decent, and more useful regulations.—On reaching Killybegny, he found "quite a jubilee bustle in the streets." The

sacred flame of charity was glowing throughout all the town. It was understood that numbers of human beings were "sinking under want and misery;" and a great company of gentlemen, and other people, were convened to make a noble effort of pure Christian munificence. And in what manner, courteous reader, should you suppose the resources were to be supplied for executing the pious design? The money was obtained by means of *theatricals*, which are performed during one month every year, with an incalculable mischief, beyond all doubt, to the morals of the young people. The balance, after deducting the expenses attending the performance, is reckoned at about 200*l*. This, as we should infer, from another item in the account, is not a fourth part of the whole sum paid for entrance into the theatre; but how much of even this smaller sum would have been contributed for the *charity*, if it had not been extracted by means of this vain and noxious amusement?

Mr. Carr seems to have visited Ireland in the capacity of character painter to the principal inhabitants. And as the other class of artists, portrait-painters, are said to keep a number of Venus's, Adonis's, Apollo's, &c. within sight while at their work, so we cannot be so simple as not to suspect that this moral painter has played off the same device on those who sat, and on us who are called to inspect and admire. He meets with a certain General here, at Kilkenny, whose generous patriotism may challenge the whole empire to produce an equal. In this one instance, however, Mr. C. does not attempt to put the trick upon us; and we are thankful to him for his honesty. He might have observed a discreet silence as to the particular proof of this unrivalled generosity, and then we should have supposed this patriotism displayed itself in — nay, should have very deeply pondered all the forms in which it could have been displayed, and tried to ascertain which is the most generous and useful. Has he built a hospital for the lame or blind? Has he remitted his poor tenants half their rents on account of a severe season? Has he helped a great many little farmers to cultivate pieces of waste land? Or perhaps he has established large schools for the decent education of the brats of the wild Irish. No, he has done something much nobler: he has made, each year, a large volunteer subscription towards defraying the expense of carrying on the war. Cunning Mr. Painter! always perform in this manner; and we shall not be tempted to the sin of reviling you for having taken us in.

Our readers have often heard of the late Dean Kirwan, long celebrated for his charity sermons; and if eloquence be rightly defined the art of persuading, it would appear that he must have been one of the greatest orators of modern times; for the sums collected after his sermons, amounted in all, as we are



informed by Mr. Carr, to nearly sixty thousand pounds. For purposes of mischief we have often enough had occasion to see that a mere second-rate eloquence is sufficient to obtain immensely greater sums; and we have observed human nature too long to wonder at the fact; but that a sum like the one here specified should be granted to the pleadings of *charity*, does excite our wonder we own, and also our curiosity to know the exact nature of the eloquence which had so great an effect. Mr. Carr has given several pages of specimens, which he obtained with difficulty from a reverend admirer of the Dean, who had taken them down in short-hand. But whether it be, that the writer gave a cast of expression of his own to the sentences of the speaker, or whether there was a defect of taste in selecting them, or whether they were accompanied and enforced by unequalled graces of delivery, or whether the great law of attraction exists in less force between money and its owners in Ireland than in other countries, or whatever other cause, of which we are not aware, contributed its influence, we acknowledge that we have some difficulty to comprehend, how a kind of oratory so very dissimilar to the noblest models of eloquence could produce the splendid result. These specimens too much remind us of the worst literary qualities of French oratory. The language has an artificial pomp, which is carried on, if we may so express it, at a certain uniform height above the thought, on all occasions; like the gaudy canopy of some effeminate oriental, which is still supported over him, with invariable and tiresome ceremony, whether he proceeds or stops, sleeps or wakes, rides or condescends to step on the ground. The images seem rather to be sought than to spring in the mind spontaneously, and to be chosen rather for their splendour than their appropriateness. And the train of thinking appears to have little of that distinct succession of ideas, and that logical articulation, which are requisite to impress sound conviction on the understanding.— We fear, however, that we begin to descry one capital cause of the Dean's success, in something else than the *literary* merits of his oratory; and our readers will hardly avoid the same surmise when they read the following passage. Expressing his reverence for the man, "however he may differ in speculative opinions," who relieves the wretched, &c. &c. he proceeds, "Should such a man be ill-fated, here or hereafter, may his fate be light! Should he transgress, may his transgressions be unrecorded! Or if the page of his great account be stained with the weaknesses of human nature, or the misfortune of error, may the tears of the widow and the orphan, the tears of the wretched he has relieved, efface the

too rigid and unfriendly characters, and blot out the guilt and remembrance of them for ever !” Now if an admired preacher, after a pathetic address to the passions of a numerous and wealthy auditory, many of whom had never accurately studied the doctrines of Christianity, *could* have the courage to proceed forward, and declare to them, in the name of Heaven, that their pecuniary liberality to the claims of distress in general, and especially to the case of distress immediately before them, would secure them, notwithstanding their past and future unrepented and unrelinquished sins, from all danger of divine condemnation ; intimating also, that, on the extreme and improbable supposition that they *should* be consigned to the region of punishment, it would prove so light an affair as to be rather a little misfortune than an awful calamity, he might certainly persuade them to an ample contribution. But that an enlightened minister of a protestant church *could* have the courage to declare or even insinuate the pernicious sentiment, awakens our utmost astonishment. We think there can be no doubt that a certain proportion of the money collected after the address, in which such a passage as this was seriously uttered, would be paid literally as the atonement for past crimes, and as the price of an extended licence to repeat them with impunity. If the whole of the oration was powerfully persuasive, we cannot fail to attribute a large share of the success to that particular part, so soothing to apprehension, and so flattering to ignorance and corruption.

In returning towards Dublin, our author made a visit to the house of Mr. Grattan ; and he might well feel himself flattered by the welcome, and the polite attention, which he experienced there, and gratified by the mental luxuries which, we may believe, scarcely another house could have supplied. We should have been glad to receive some more particular information about this distinguished orator, than the assurance merely of his being a polite and hospitable man, an elegant scholar, and respectable in domestic relations. We should have been glad to hear something of his studies, his personal habits, his style of talking, or the manner in which he appears to meet advancing age. Yet we acknowledge it is a difficult matter for a transient visitor, who is received on terms of formal politeness, to acquire much knowledge on some of these particulars, and a matter of some delicacy to publish what he might acquire. A number of pages are occupied with passages from Mr. Grattan's speeches ; some of which extracts, we believe, were supplied to Mr. Grattan from memory, and therefore are probably given imperfectly. On

the whole, however, these passages tend to confirm the general idea entertained of Mr. Grattan's eloquence, as distinguished by fire, sublimity, and an immense reach of thought. A following chapter is chiefly composed of similar extracts from Mr. Curran's speeches; in most of which the conceptions are expressed with more lucidness and precision than in the passages from Grattan. These specimens did not surprize, though they delighted us. We have long considered this distinguished counsellor as possessed of a higher genius than any one in his profession within the British empire.—The most obvious difference between these two great orators is, that Curran is more versatile, rising often to sublimity, and often descending to pleasantry, and even drollery; whereas Grattan is always grave and austere. They both possess that order of intellectual powers, of which the limits cannot be assigned. No conception could be so brilliant or original, that we should confidently pronounce that neither of these men could have uttered it. We regret to imagine how many admirable thoughts, which such men must have expressed in the lapse of many years, have been unrecorded, and are lost for ever. We think of these with the same feelings, with which we have often read of the beautiful or sublime occasional phenomena of nature, in past times, or remote regions, which amazed and delighted the beholders, but which we were destined never to see.

After various statements respecting Dublin, the customs, the courts of law, and other matters, which we need not enumerate or analyse, our traveller takes leave of the country, highly gratified, except in never having heard a *bull*, a whole herd of which he expected to have met in every town and village, and expressing the most friendly wishes for Ireland, in which we cordially join him.

Mr. Carr has admitted several errors into this book, which we could not have expected; such as *colla*, for *colles*, in a distich from Prudentius; and ascribing to Pope a line which almost every one knows where to find in Johnson, "And Swift expires" &c. The error of calling that poetry good, which is only indifferent, we were more prepared to expect, and indeed to excuse.

The book is decorated, rather than illustrated, with almost twenty plates, from Mr. Carr's drawings; these are chiefly landscapes, interesting in point of scenery, and elegantly engraved in *aqua tinta*, by Medland. We willingly acknowledge that we have received very much entertainment, and not a little information, from this volume; and if the traveller will but adopt a little more dignity of deportment, and require a



less exorbitant premium for the privilege of hearing his adventures, we shall be glad to meet him again, at his return from any other country, to which his genius may lead him to wander.

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Art. IV. *Memoirs of Dr. Joseph Priestley, to the Year 1795*; written by Himself; with a Continuation, to the Time of his Decease, by his Son, Joseph Priestley; and Observations on his Writings, by Thomas Cooper, President Judge of the fourth District of Pennsylvania; and the Rev. William Christie. 8vo. pp. 475. Price 10s. 6d. Johnson. 1806.

MANY years ago, Dr. Priestley determined to write some account of his friends and benefactors, which might be a posthumous memorial of his esteem and gratitude. All who can reckon themselves of that number, have ample reason to be satisfied with the manner in which he has discharged this voluntary obligation. In connecting these notices of the characters and conduct of others, with a simple narrative of his own life, he has produced a work in a high degree pleasing, instructive, and admonitory. The events of his early life exhibit a striking instance of the gradual and unsought progress of a modest and unambitious man, from a low beginning, and through many discouraging circumstances, to eminent consideration and comfort. His career, as a philosopher and a general scholar, affords an exemplary instance of invincible perseverance and vigorous exertion, of the wise economy of time and resources, and the happy direction of talents and genius. The intercourse which, through a large part of his life, he maintained with many distinguished characters, literary, scientific, and political, and the relation which he personally bore to the state and advancement of science during the last thirty years, confer a peculiar interest on any memoirs from his own pen, however brief and even scanty they may be. To the man who studies the philosophy of human nature with the eye and the heart of a *scriptural Christian*, these pages will appear with an importance far exceeding the mere gratification of liberal curiosity. We are much mistaken if the germ of Dr. P.'s gradual alienation from "the faith once delivered to the saints," be not here unfolded by himself, in the manifest want of a broken and contrite heart, and in the uncontrouled dominion of a self-dependent spirit. It is a solemn and affecting warning, which arises from beholding a man of the first intellectual order, of natural dispositions truly amiable, of high acquirements in human knowledge, and possessing a "zeal for God;" yet "stumbling at that stumbling stone," and "going about to establish his own righteousness, not submitting to the righteousness of God."—

From this volume such a lesson is to be deduced.—May its exhibition to the world, under the conduct of almighty grace, answer a purpose infinitely greater than any that its authors ever contemplated !

Dr. Joseph Priestley was born at Fieldhead near Leeds, March 13, 1733, O. S. His early education was conducted by a neighbouring clergyman of the establishment, and by several dissenting ministers ; but his greatest proficiency, at that period, seems to have been the effect of his own ardour and diligence. Being intended for the profession of a dissenting minister, he was placed in the academy at Daventry, under the government of Dr. Caleb Ashworth, the successor of Dr. Doddridge. In this seminary, young Priestley consolidated and greatly enlarged his elementary stores ; but his religious principles received a fatal shock. Those principles had been what is called orthodox, rather from the influence of his education and connections, than from any just acquaintance with their true nature and evidences. This also appears to have been deplorably the case with those among his first religious connections who, in the old phrase, *dealt with him on the state of his soul*. The injudicious and unscriptural question, which was proposed by some who examined him with a view to his admission to the Lord's supper, could not but produce a most pernicious effect on a mind, not established in the truth of God, and, (as Dr. P. informs us his mental constitution was), "wanting a sufficient coherence in the association of ideas formerly impressed, and more favourable to new associations." p. 108. The highly reprehensible procedure of those persons, reminds us of a story that was current, many years ago, in the academical institution before mentioned. A young man, proposing to his father a query relative to some historical difficulty in the Old Testament, received the compendious reply of being instantly knocked down. The consequence was, what might have been without much hazard predicted ; the youth became an avowed infidel, and a profligate blasphemer.

In a state of mind, favourable for the reception of those religious errors which are ever congenial to the habits of an unrenewed heart, the subject of these memoirs went to the academy. There, in the strong language of the apostle, he "made shipwreck of the faith." His bark was leaky and sinking before ; now the catastrophe was fatally consummated. "In my time," says Dr. P. (p. 17) "the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon—all the articles of theological orthodoxy and heresy ; in consequence of which, all these topics were the subjects of continual dis-

cussion. Our tutors also were of different opinions; Dr. Ashworth taking the orthodox side of every question, and Mr. Clark \*, the sub-tutor, that of heresy, though always with the greatest modesty." pp. 17, 18.

Truth, and religious truth above all, loves the light. It has nothing to fear, but every advantage to expect, from free inquiry; if the inquiry be indeed FREE. But such a state of things as is described in the passage just quoted, may be called any thing more justly than *free* inquiry, or "favourable to the serious pursuit of truth." We speak from EXPERIENCE. Such disputations as took place at Daventry have a tendency diametrically opposite to "the *serious* pursuit of truth." The spirit of party, the ambition of superiority, the ostentation of talent, the arts of evasion, the disgrace of defeat, the insolence of conquest, the laugh of the scorner, and the sneer of folly and pride, are the rank weeds of this rotten bed. In such a polluted soil, and amidst its mephitic exhalations, no HOLY DISPOSITION can possibly flourish: but by none except holy dispositions will the knowledge of DIVINE TRUTH be even desired; much less will its beauty be discerned, or its pursuit be *seriously* instituted. This is an axiom which should ever stand first and highest in the elements of sacred erudition. Its neglect is fatal. Its practical possession will lead to the heaven from whence it descended. The Scriptures ever assume it as a *postulatum summi juris*; and Reason must become a prostitute to Guilt, before she can be brought to doubt its reality or its importance.

On leaving Dr. Ashworth and his Arian colleague, Mr. P. settled in an humble situation, and under some depressing circumstances, as a dissenting minister, at Needham Market in Suffolk. In 1758 he removed to Nantwich in Cheshire; and, after residing three years at that town, to Warrington; in the academy at which place he was appointed Tutor in the Languages and Belles Lettres. This academy was the pride and boast of the heterodox dissenters, and the basis of many an airy expectation †. It crumbled into nibility, about the year 1783, in consequence of dissensions and secessions among its supporters, and the want of wholesome discipline to repress the licentious ebullitions of the students. Thus ended "the nursery of men for future years."

\* This was the Rev. Samuel Clark, afterwards of Birmingham, who died, in consequence of being thrown from his horse, Dec. 6, 1769. See Orton's Letters to Dissenting Ministers, published by the Rev. S. Palmer, Vol. I. p. 14.—Rev.

† See Mrs. Barbauld's beautiful poem, Warrington Academy. But, alas! the muse was not a prophetess.



Here, as in all situations, Mr. P. was distinguished for his indefatigable activity in professional duties and literary pursuits. Here he composed several of his works, and received from the university of Edinburgh the title of LL.D. "From academic shades and learned halls," however, he sagaciously retreated in 1767, on being invited to the charge of a congregation at Leeds. This was a propitious removal. At Leeds Dr. P. commenced his long pursued and splendidly successful experiments on aëiform fluids. But philosophical pursuits did not absorb his versatile and active powers. "In this situation," he says, "I naturally resumed my application to speculative theology." Alas! it was *speculative* throughout. The sad source of its radical and numerous errors, was the notion that divine truths, and their opposites, are only hypothetical theories, ingenious speculations. The scriptures inculcate a different lesson, when they insist on the necessity of "receiving the love of the truth," and of "having the heart established with grace." At Daventry Dr. P. was a high Arian, in the heretical nomenclature. At Needham he sunk in the scale. He discarded the doctrine of atonement, in the lowest sense. Emboldened by the ardour of discovery, he fancied himself wiser than an apostle, and "saw much reason to be dissatisfied with the apostle Paul as a reasoner." p. 33. After this, we are not surprized that at Leeds he became a Socinian, and that he still continued to move along the line of indefinite progress in the same direction. We are painfully excited to recollect the memorable and *scriptural* monition of our amiable Cowper:

"Hear the just law, the judgement of the skies!  
He that hates TRUTH, shall be the dupe of lies:  
And he that will be cheated to the last,  
Delusions, strong as hell, shall hold him fast."

Dr. P.'s next removal was to Calne in Wiltshire, where he lived for six years as a literary companion to the late Marquis of Lansdowne, on a plan equally honourable to the liberality of the nobleman, and to the integrity of the philosopher. The dissolution of this connection led to his settlement at Birmingham; with the detail of which event, and reflections upon his then agreeable situation, the first and most valuable part of these Memoirs is concluded. It bears the date *Birmingham*, 1787.

A few pages of brief narrative bring down Dr. P.'s account of himself to March 24, 1795; at which time he was comfortably settled in his last residence, Northumberland in America.

The Continuation of the Memoirs, by Mr. Joseph Priestley, though including a period of less than nine years, is extended

to almost as many pages as the whole of the Doctor's own performance. This is accomplished by the help of large quotations from the papers and some of the printed works of Dr. P., and of rather tedious reflections and observations by the writer. But filial affection will be accepted as an honourable apology.

We shall now introduce a few miscellaneous quotations from that part of the volume which Dr. Priestley himself contributed. Some will be entertaining, and all may be useful to our readers.

The advantages of enuring the memory of young persons to vigorous exercise on important topics, are well represented in the instance of Dr. P.

‘It was my custom at that time to recollect as much as I could of the sermons I heard, and to commit it to writing. This practice I began very early, and continued it until I was able from the heads of a discourse to supply the rest myself. For not troubling myself to commit to memory much of the amplification, and writing at home almost as much as I had heard, I insensibly acquired a habit of composing with great readiness; and from this practice I believe I have derived great advantage through life; composition seldom employing so much time as would be necessary to write in long hand any thing I have published.’ p. 14.

The following account of a person, whose character is by no means uncommon, may be a serviceable admonition to many.

‘With Lord Shelburne I saw a great variety of characters, but, of our neighbours in Wiltshire, the person I had the most frequent opportunity of seeing was Dr. Frampton, a clergyman, whose history may serve as a lesson to many. No man perhaps was ever better qualified to please in a convivial hour, or had greater talents for conversation and repartee; in consequence of which, though there were several things very disgusting about him, his society was much courted, and many promises of preferment were made to him. To these, notwithstanding his knowledge of the world, and of high life, he gave too much credit; so that he spared no expence to gratify his taste and appetite, until he was universally involved in debt; and though his friends made some efforts to relieve him, he was confined a year in the county prison, at a time when his bodily infirmities required the greatest indulgences; and he obtained his release but a short time before his death, on condition of his living on a scanty allowance; the income of his livings (amounting to more than 400*l.* per annum) being in the hands of his creditors. Such was the end of a man who kept the table in a roar.

‘Dr. Frampton being a high churchman, he could not at first conceal his aversion to me, and endeavoured to do me some ill offices. But being a man of letters, and despising the clergy in his neighbourhood, he became at last much attached to me; and in his distresses was satisfied, I believe, that I was one of his most sincere friends. With some great defects he

had some considerable virtues \*, and uncommon abilities, which appeared more particularly in extempore speaking. He always preached without notes, and when, on some occasions, he composed his sermons, he could, if he chose to do it, repeat the whole *verbatim*. He frequently extemporized in verse, in a great variety of measures.' p. 75, 77.

The subsequent passage furnishes some particulars relative to the famous American patriot and philosopher, which deserve to be more generally known :

' My winter's residence in London was the means of improving my acquaintance with Dr. Franklin. I was seldom many days without seeing him, and being members of the same club, we constantly returned together. The difference with America breaking out at this time, our conversation was chiefly of a political nature ; and I can bear witness, that he was so far from promoting, as was generally supposed, that he took every method in his power to prevent a rupture between the two countries. He urged so much the doctrine of forbearance, that for some time he was unpopular with the Americans on that account, as too much a friend to Great Britain. His advice to them was to bear every thing for the present, as they were sure in time to out grow all their grievances ; as it could not be in the power of the mother country to oppress them long.

' He dreaded the war, and often said that, if the difference should come to an open rupture, it would be a war of *ten years*, and he should not live to see the end of it. In reality the war lasted near eight years, but he did live to see the happy termination of it. That the issue would be favorable to America, he never doubted. The English, he used to say, may take all our great towns, but that will not give them possession of the country. The last day that he spent in England, having given out that he should leave London the day before, we passed together without any other company ; and much of the time was employed in reading American newspapers, especially accounts of the reception which the *Boston port bill* met with in America ; and as he read the addresses to the inhabitants of Boston from the places in the neighbourhood, the tears trickled down his cheeks.

' It is much to be lamented, that a man of Dr. Franklin's general good character, and great influence, should have been an unbeliever in christianity, and also have done so much as he did to make others unbelievers. To me, however, he acknowledged that he had not given so much attention as he ought to have done to the evidences of christianity, and desired me to recommend to him a few treatises on the subject, such as I thought most deserving of his notice, but not of great length, promising to read them, and give me his sentiments on them. Accordingly, I recommended to him Hartley's Evidences of Christianity in his Observations on Man, and what I had then written on the subject in my Institutes of Natural and Revealed Religion. But the American war breaking out soon after, I do not believe that he ever found himself sufficiently at leisure for the discussion.' pp. 88, 90.

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\* Virtues, in the estimation of modern Socinians, are cheap and common things. We are not, therefore, to be surprized, if *considerable ones* are possessed by profane and profligate characters, palpably destitute of one spark of *real* love to God or man.—*Rev.*



From the *Meditations on himself*, with which, not unlike Antoninus, Dr. P. concludes the first part of his Memoirs, we shall select two instructive passages :

‘ As I have not failed to attend to the phenomena of my own mind, as well as to those of other parts of nature, I have not been insensible of some great defects, as well as some advantages, attending its constitution ; having from an early period been subject to a most humbling failure of recollection, so that I have sometimes lost all ideas of both persons and things, that I have been conversant with. I have so completely forgotten what I have myself published, that in reading my own writings, what I find in them often appears perfectly new to me, and I have more than once made experiments the results of which had been published by me.

‘ I shall particularly mention one fact of this kind, as it alarmed me much at the time, as a symptom of all my mental powers totally failing me, until I was relieved by the recollection of things of a similar nature having happened to me before. When I was composing the *Dissertations* which are prefixed to my *Harmony of the Gospels*, I had to ascertain something which had been the subject of much discussion relating to the Jewish passover (I have now forgotten what it was) and for that purpose had to consult, and compare several writers. This I accordingly did, and digested the result in the compass of a few paragraphs which I wrote in short hand. But having mislaid the paper, and my attention having been drawn off to other things, in the space of a fortnight I did the same thing over again ; and should never have discovered that I had done it twice, if, after the second paper was transcribed for the press, I had not accidentally found the former, which I viewed with a degree of terror.’ pp. 105, 107.

‘ It has been a great advantage to me that I have never been under the necessity of retiring from company in order to compose any thing. Being fond of domestic life, I got a habit of writing on any subject by the parlour fire, with my wife and children about me, and occasionally talking to them, without experiencing any inconvenience from such interruptions. Nothing but reading, or speaking without interruption, has been any obstruction to me. For I could not help attending (as some can) when others spoke in my hearing. These are useful habits, which studious persons in general might acquire, if they would ; and many persons greatly distress themselves, and others, by the idea that they can do nothing except in perfect solitude or silence.’ pp. 109, 110.

The Appendix, by Mr. Cooper, formerly of Manchester, occupies more than half of the present volume. It is a detailed account, exhibiting, to the greatest advantage in the writer’s power, the labours and the eulogium of Dr. P. in philosophical, metaphysical, political, miscellaneous, and theological studies. Extensive information, and a considerable degree of talent, are manifested in this highly wrought panegyric. In the first article we remark a statement of a very important and authentic fact in the history of scientific discovery, and which we here bring forwards with peculiar pleasure, not only from attachment to our countryman, but because it is the due of common justice. It has been repeatedly affirmed, and is

generally believed, that the discovery of dephlogisticated air was made nearly at the same time, and in a manner totally independent of each other, by Priestley in England, Scheele in Sweden, and Lavoisier in France. The honours of the Swedish chemist are incontestable; but Lavoisier's claims are completely exploded by the fact, that Dr. P. had made the full discovery of oxygenous gas in June or July, 1774; and that, in the following October, he publicly narrated that discovery at the table of M. Lavoisier, and about the same time exhibited the experiments before several chemists at Paris. The scandalous want of common honesty in the false claims perpetually advanced by men of science in France, and their contemptible affectation of ignorance or inattention to the discoveries of British philosophers, merit every exposure.

Mr. C. with a great air of flourish and triumph, brings forward twenty-one difficulties as inseparable from the pneumatic theory, but sufficiently explicable on the phlogistic. Perhaps he is *willingly ignorant* that some of these questions have been solved, that at least a respectable approximation to the solution of others has been made, and that their whole force is far more than counterbalanced by the enormous weight of perplexities which loads the old theory.

All this, however, is tolerable, in comparison of many other passages of this Appendix. Egotism and pedantry, insolence, and unblushing impiety, seem to be the most favourite expressions of this writer's soul. If we believe him, there is no alternative between being a knave or fool, on the one hand, or a *soi-disant* unitarian on the other. Need we say that *extremes commonly meet*? For who but the blindest, or the most deceitful and arrogant of men, could affirm, that Philosophical Necessity, Materialism, and Socinianism, are now established beyond the possibility of a question? So flippant is his blasphemy, that he impudently avows his preparedness, on the ground of an obscure and mysterious problem in physiology, to renounce, without hesitation, the EXISTENCE of a DEITY!—"But if it do lead to Atheism, what then?" he asks. The only answer he deserves, in addition to the contempt of the wise, and the pity of the good, will readily arise in every sensible mind, "*The fool hath said in his heart, there is no God.*" It must be a great satisfaction to America, to have acquired, as a *judge*, a man whom England would scruple as a *witness*.

Our readers will decide how far this sceptical Appendix should be introduced to their families. The Theological Appendix by Mr. Christie, is not included in the present volume, but is announced as in the press.

From the wretched paper and typography of this book, we suppose a large part of it was executed in America.

Art. V. *Αρχαί; or the Evenings of Southill*. Book I. By Nicholas Salmon, Author of *Stemmata Latinitatis*, and other Philological Works. 8vo. pp. 190. Price 5s. Mawman. 1806.

THE author of this volume is a native of France, who has made a laudable use of his residence in England for the study of our language. He dedicates this volume to Lady Elizabeth Whitbread, as "the result of researches (which) he has made, in consequence of her Ladyship's anxious wish that her children should be well grounded in the principles of languages." It gives us pleasure to learn that so respectable a character as the Lady of Mr. Whitbread cherishes such a wish; and we should be happy if we could recommend the present work as perfectly adapted to its accomplishment; but we have seldom met with a book less suited to the purposes of education, or indeed less competent to gratify inquirers into the genuine principles of the English language. We give credit to Mr. S. for the best intentions, and we do not question his capacity for exciting the minds of children to philological research: but we regret that he has adopted an improper model for his imitation; partly as he has been betrayed by it into frivolity and prolixity, and partly as his powers are evidently incompetent to the transfusion of its merits into his work. The title alone indicates a servile conformity to Mr. Horne Tooke's *Diversions of Purley*, and the form and process confirm the apprehension of this error. We have, nevertheless, the satisfaction to announce that, in whatever degree Mr. S. has failed of equalling the ingenuity and acumen of his prototype, or has copied his literary faults, he has entirely avoided his licentiousness. Should the perseverance of youth, therefore, be equal to the task of toiling through the "*Evenings of Southill*," though we cannot promise them a suitable compensation, we can insure them from moral or political contamination by the pursuit.

Book the first of Mr. S.'s *Αρχαί*, consists of a dialogue on the little word *BY*. This monosyllable is made one of the Interlocutors: and if it has not much to say for itself, it has, at least, a great deal to say on other subjects. Our author conceives, that even Mr. Horne Tooke, "the God of his idolatry," has not done justice to his little favourite, whom he has certainly taken no small pains to raise into general estimation. His own ideas of the significance of the word *BY*, may be gathered from an address which he makes to this grammatical personage in pp. 63, 64, of his book. We quote this passage, therefore, as a summary of his argument, and as a specimen of his discussion; that our readers may judge of the advan-



tage which English grammar is likely to derive from our author's lucubrations.

‘ I might have said at once (but I reserve presenting the derivation at large till we are come to the latter part) that the primitive meaning of your name was *way, road, course*, and the like ; that you had been serviceable to mankind to such a degree as to deserve that your name should be raised to some dignity : in consequence, it was agreed that the meaning of *way* should be extended not only to that of *which way*, or *the manner how*, things come to pass, but even to that of *Operator*, the highest quality that can be conferred on any individual. You do not scorn, for all that, to appear often in your primitive state, for which compliance you are the more to be respected : but still there are attached to your name other notions which require that I should examine some expressions in the Gothic and old Saxon languages, in order to ascertain precisely every one of the functions you have been allotted to perform. In this examination, I shall point out how the high function of *operator* might be said to be implied in those expressions of antiquity. *Began*, in old Saxon, meant what the Latins expressed by *OPERARI* (to work \*), *exercere, colere, excolere, incolere, PERAMBULARE* (to travel about), *FLECTERE* (to bend, to bow), *deflectere, inflectere, curvare, retorquere, DECLINARE* (to tend to a different way, to bend one's course to, to avoid, to decline), *divertere, recedere, fugere, submittere, servire, procumbere, observare*. Instead of this *Began*, we find the old Saxons used also *Beagian, Biegan, Bigan, Bigean, Bugan, Bygan* ; and the Goths *Biugan, Bugan* (whence *Ga-bugan*, and the Anglo-Saxon *Ge-bugan*, as well as *Ge-bigan*.) Hence *By* for *Byg* may have been formed from *bygan*, to express a sort of *agent*, equal to *Operator* or *Co-operator* ; as *Be* may have been formed from *Beg* in *Began*, as *Bi* or *Big* from *Bigan*, and even *Bii* ; for *g*, in Anglo Saxon, used to be often pronounced as if it were *i* or *y*, and, in the modern languages, was accordingly changed either into *i, j, or y.*’ pp. 63, 64.

If, instead of wandering thus into hypothetical etymologies, Grammarians would trace the affinities of leading terms in the English language to the sources of other languages of Europe, paying a due attention to the real sounds, as well as to the orthography of each, their labours would equally assist the philologist and the historian. Convinced as we are, that the origins of our most important terms are as yet very imperfectly understood, we regret that the exertions of well-meaning and laborious writers on the subject, by being misdirected, should be inadequate, or even detrimental, to the object which they wish to promote. Mr. S. appears to have a better acquaintance with modern languages, and *not less* knowledge of the Saxon, than Mr. Tooke ; but his present attempt confirms our apprehension, that an imitation of that eccentric writer can only tend to bewilder and weary the philological student.

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\* \* *Bea*, in Kalmuck, means *I work* ; and *Bed*, in Ibero-Celtic, means *work*.”

As Mr. S. never loses sight of his pattern, he must, of course, often deviate from his argument. He frequently quotes his original; and has thus reminded us of various absurdities, which we passed over without notice, on account of their multitude, when reviewing the *Επὶ τὴν Πίττιν*. We embrace the present occasion of distinguishing one amongst the crowd.

Mr. Horne Tooke said, in order to justify his derivation of the Latin words *ad* and *at*, that a little consideration of the organs and practice of speech will convince any one that variations and contractions could not but have taken place. At his derivation of the Latin *ut* and *quod*, he has presented seven couple of simple consonants; "B and P, G and K, L and T, Z and S, D and Θ, V and F, J and Sh (one single character ought, he suggests, to be contrived for Sh); and he has informed us that, the first of each couple being uttered *with* the compression, and the second of each couple being uttered *without* the compression, those consonants differ, each from its partner by no variation whatever of articulation; but singly by a certain unnoticed and almost imperceptible motion or compression of, or near, the larynx; which causes what Wilkins calls '*Some kind of murmur.*' This compression, Mr. Tooke adds, the Welch never use; so that when a Welchman, instead of

"I vow, by Goody, Dat Jenkin is a Wizzard,"

"pronounces,

"I fow, py Cooty, Oat Shenkin iss a Wissart,

"he articulates it, in every respect, exactly as we do; but omits the compression nine times in the sentence; and, for failing in this one point only, changes seven of our consonants: for, we owe seven additional letters (i. e. seven additional sounds in our language), solely to the addition of this one compression to seven different articulations."

In this quotation, we fully approve of the general observation respecting the compression of the mutes p, k, and t, the aspirates f, and th, and the sibillant s: but we object to the example which Mr. Tooke introduced, as it manifests, with many other parts of his work, his utter ignorance of the nature of the Welsh language. Mr. S. has chosen rather to damage the metre and the sense of Mr. Tooke's citation, than to introduce the name of the Divine Being in an irreverent manner: and as we esteem piety infinitely preferable to taste, (where they come into competition) we not only applaud, but follow his example. In the manner that Mr. Tooke has chosen to make a Welshman pronounce this line, there are indeed nine compressions of seven different kinds omitted: but if he had known the powers of the Welsh alphabet, he would have been aware that only those of one kind ought to be laid to the account of its deficiency in compressed sounds. The Welsh express the sound of our *v* by *f*, and that of our *f*, by *ff*. To *th* they assign the same sound as in our word

*thigh*; but they distinguish the compressed sound, as in *thy*, by *dd*. They distinguish *b*, *d*, and *g* *hard*, as we do, from *p*, *t*, and *k*: any deviation from this rule can therefore only be imputed, like numerous errors in the pronunciation of the English language, to provincial corruption. The only real deficiency in the Welsh alphabet, is that of sibillants, among which they have merely the sound of our double *s*. Hence an uneducated Welshman would doubtless pronounce the letter *z*, as Mr. Tooke has represented. But he would be equally a stranger to the sound of *sh* as of *j*; and would call *Jenkin*, *Syenkin*, as *George* (a common name in Wales) is pronounced, *Syorse*. Hence the omission of only one of Mr. Tooke's seven modes of compression is really to be attributed to the habitual incompetency of a Welshman to speak English: the rest arise chiefly from the Author's ignorance of his subject, and partly from the different modes of writing the same sound, in the two languages, each of which has to share the blame of a vicious orthography.

That Mr. Tooke should have erred on this topic, cannot be surprising after his preposterous assertion, that the English language derives nothing from the Welsh. Dr. Johnson, indeed, had said so before him: but the abhorrence and contempt which Mr. T. usually expresses for our great Lexicographer, preclude any apology, that might otherwise have been admitted, for copying his mistakes. The principal defects of Dr. J.'s Dictionary, arise in reality from his entire ignorance of the Welsh and Irish languages; in which he might have found some words that he has improperly fathered on the Anglo-Saxon, as the verb, *to kill*, from the Irish, and others, which he has referred to French and Spanish origins, as *mold* (improperly spelled *mould*) which both the Welsh and the Biscayans use, like ourselves, in the sense of *forming*, or *fashioning*. Mr. Salmon, though he adopts the mistakes of his prototype concerning the Welsh tongue, has the good sense to say nothing about it, of himself. He sometimes refers to the Irish, which he calls the Ibero-Celtic; but he seems to have depended on imperfect vocabularies. On the origin of European languages in general, he appears to retain a sentiment which has been held by most Foreign Antiquarians; that the languages which are now commonly called Gothic and Celtic, were originally one and the same. This opinion, we apprehend, can never be admitted by persons who have a competent knowledge of the Welsh and Irish, on the one hand, and of the English and German languages, on the other. The only doubt that we think can be reasonably entertained on the subject, is, whether the languages commonly termed Celtic, are not *improperly* so denominated; as we suspect the



principal foreign Glossologists to have good ground for regarding the ancient Celtic and Teutonic as correlative dialects of the same primary language; and that they are mistaken only in supposing the Welsh, Irish, Bas-breton, and Biscayan, to be of Celtic derivation.

We would recommend to Mr. S. the investigation of a question so important to the etymology of the principal European languages, in preference to a continuation of his present work: but whatever he does, we would warn him against persisting in a vile imitation of a very faulty original. To have produced an English volume, like the *Evenings of Southill*, is certainly, on the whole, creditable to a native of France: yet the paragraphs which are written as no *Englishman* certainly would have written them, are too numerous to be collected, and too various to be specified. If there be any rule that admits of no exception, it may be that which requires every one, who writes in the language of a different country from that in which he first learned to speak, to submit his performance for correction, to a literary native of the former.

**Art. VI.** *Essays chiefly on Chemical Subjects.* By the late William Irvine, M. D. F. R. S. Ed. and by his Son, William Irvine, M. D. 8vo. pp. 490. Price 9s. Mawman. 1805.

**A**MONG the numerous objects of philosophical research, few have yielded more mortification, to those who have undertaken the pursuit, than the nature of heat. It is perpetually shewing itself as almost within grasp, and as frequently mocking its pursuers by its unexpected escape. While some, with the illustrious Scheele, have hoped to point out the materials of which it is composed, others have denied its very existence as a distinct species of matter: and while some have congratulated themselves on being able to snatch it from the solar beam, to separate it from light, and obtain it in a simple form, others, equally confident in their discoveries, have endeavoured to prove that it is inseparable from light, and indeed identified with it. In a search so liable to failure, every real discovery is highly estimable. The mind, repeatedly disappointed by the examination of vain and ill-founded hypotheses, dwells with pleasure on the discovery of important facts, and attends with readiness to the inferences which they fairly authorize. Hence the discourses of Dr. Black, and the explanations of them, which that celebrated philosopher, and his pupil, the late Dr. Irvine, published to the world, were

received with great eagerness, and excited unusual interest.

The present volume cannot fail to be acceptable to the learned world; since it contains, beside several other valuable essays, a correct statement, and particular explanation, of the theory of heat, proposed by the late Dr. Irvine; which, although it was promulgated by no other means than the Doctor's lectures, has been long in a high degree of estimation, and has been adopted by some of the first philosophers of the age.

The volume under consideration is divided into three parts. The first contains four essays, by Dr. Irvine jun., intended to explain the doctrine of Capacities, and the important inferences which it has induced, and to obviate the objections which have hitherto been made against it. In the second are several essays written by the late Dr. Irvine; and the third part consists of two essays by his son, one on latent heat, and the other on the affections of sulphur with caloric.

It is proper to notice, previous to commencing our remarks on the work itself, that it appears in the preface, that both the late Dr. Irvine and Mr. Watt of Birmingham may claim the honour of discovering the existence of a peculiar metal in black manganese, by experiments which were made, before the discoveries of the Swedish chemists on that substance were made public.

The first essay, in this interesting volume, is on the nature of heat. It contains several very ingenious observations on the different opinions which have been entertained on this subject; but as nothing very novel or decisive is here advanced, we shall proceed to the consideration of the more important essay, on some of the principal discoveries made by help of the thermometer. It is in this essay that Dr. Irvine explains his father's theory; considering that, and the discoveries of Dr. Black, among the advantages which science has derived from the use of that instrument.

It had long been remarked, that ice heated to 32° Fahr. suddenly ceased to rise in its temperature, and pertinaciously continued at the same point until the whole was melted, though the temperature of all the bodies, by which it was immediately surrounded, should far exceed the freezing point. This remarkable phenomenon necessarily gave rise to the inquiries—Did the melting ice receive any heat from the surrounding bodies?—If it did not, by what strange cause was it prevented from receiving it? and if it did receive it, and during so long a period, what could prevent a corresponding rise of temperature?

It is to the well directed experiments of Dr. Black that we are indebted for an answer to these questions. He mixed a pound of ice and a pound of water, each at  $32^{\circ}$ , in separate vessels, with a pound of water of a higher temperature. The mixture of the two pounds of water, he found, possessed a degree of temperature, which was nearly the mean of their former temperatures. But on examining the ice and water, he discovered that the temperature was lower than the mean, and that  $140^{\circ}$  of heat had disappeared: considering that this had actually entered into the water, during its liquefaction, although its presence was not manifested by a proportionate increase of temperature, he designated it by the term of *latent heat*. Pursuing this course of inquiry, he also found, that during the conversion of water into vapour a considerable quantity of heat disappeared, having been imbibed by the steam. Thus Dr. Black shewed that different bodies possessed powers of containing heat peculiar to each individual substance, and that these powers were independent of the comparative bulks or weights of these substances. The heat which thus disappeared, he believed, entered and existed in the substance, in a peculiar state, different from that in which it existed while capable of affecting the thermometer. He also supposed that the changes of form from solidity, to fluidity, and to vapour, were caused by the introduction of this latent heat. Thus was he led to determine the existence of a general law of nature—That all bodies passing from a solid to a fluid state, and from that to a state of vapour, imbibe a vast portion of heat, the presence of which is not indicated by any affection of the thermometer. The view which Dr. Black had taken of the subject did not, however, appear to Dr. Irvine sufficiently comprehensive. He rather thought it possible, as we are here informed, that the capacity for heat, possessed by water and other fluids, might be found to exceed that of ice and their relative solids; and that hence the sensible heat would diminish as the capacity of the body increased and *vice versa*. Thus a solid body, suppose at  $20^{\circ}$  becoming instantly fluid and absorbing  $10^{\circ}$  of heat, would then manifest only the 10 remaining degrees of heat, and would become  $10^{\circ}$  colder without any heat being taken out of it: and on the other hand, the same becoming instantly solid, would become  $10^{\circ}$  warmer without any additional heat being thrown into it.

With the view of determining, whether any difference existed between the capacities of ice and water, he made the necessary experiments; and by these ascertained the capacity or relative heat of water to that of ice to be, in a ratio of 10 to 8: and, extending his experiments to other bodies, he was enabled to infer, that it was a general law of nature, that



*the capacity of all bodies for heat is increased by fusion, and that of all fluids by vaporisation.*

The habits of substances with respect to heat, it may be observed, also undergo a change, with the change of their form and capacity. By passing from a solid to a fluid state, a body is changed from one which is easily heated, to one which is heated with difficulty, and which requires a greater quantity of caloric to raise it a certain number of degrees, agreeable to the discovery made by Dr. Black, of the great quantity of heat necessary to the conversion of a solid substance into a fluid.

The theories, both of Dr. Black and Dr. Irvine, agree in establishing the entrance of large quantities of caloric into bodies, during their fusion; but Dr. Irvine did not consider this enlargement of the specific heat of bodies in a fluid state as satisfactorily explained. He considered that the quantity of specific heat would always be in proportion to the capacity of any body for heat; and instead of considering the heat which disappears, in these cases, and which Dr. Black termed latent heat, as likely to have entered into any peculiar or unusual combination or form, he believed that the caloric existed there precisely in the same way, as at all other times, and was discoverable by an appropriate test.

The objections which Dr. Black alledged against this theory were, that admitting the doctrine of capacities to be well founded, still the inferences were not warranted, and that it did not account for the principal phenomenon, the change of the solid into a fluid. But Dr. Irvine jun., referring to the arguments which have been employed by Dr. Black and others against this theory, states that they derive a great portion of their force from a misconception and consequent misstatement of Dr. Irvine's theory; it having been assumed, he says, as a part of the theory, that the capacity of the ice is first enlarged, and then the quantity of caloric is admitted, which disappears. By this statement, Dr. Irvine contends, more points in the explanation are included, than are, by any supposition required. The theory, he is however convinced, may be defended, whether Dr. Black's account of it, or his own, be admitted. The recapitulation of Dr. Irvine's own account of the theory is thus given.

• The solid differs from its relative fluid, when both are of the same temperature, in these circumstances, merely, that the capacity of the former is less than that of the latter, and that of consequence, the heating of both beginning at the natural zero, more caloric is necessary for the elevation of the temperature of the water, than for that of the ice. The difference between the whole heat in water at 32°, and the whole heat of ice at 32°, is called the latent heat of that body, and ice being converted into water,

requires this quantity of caloric to retain its temperature at the same degree as before. But this caloric does not enter the ice before its capacity is changed. Much less is the capacity enlarged before the caloric enters the body. These events are synchronous, and are neither cause nor effect of each other, but are mutually the consequence of certain attractions or properties which the ice and caloric are respectively possessed of. How these substances have such attractions, we are far from pretending to explain. But it is conceived that this theory ought no more to be required to explain the cause of attraction, than other theories, on this, and various chemical subjects, none of which afford any explanation of such difficulties.' p. 62.

The reason for thus contending for the simultaneous performance of these processes, may perhaps be still farther to distinguish this theory from that of Dr. Black; but that is certainly unnecessary. Dr. Irvine's theory is, in every respect, sufficiently distinct from Dr. Black's, and possesses the merit of being simple and explicit, and of being in perfect agreement with all the phenomena; to load it with this synchronous operation, we cannot therefore consider to be just or politic. The theory of Dr. Irvine is, in every other respect, explained and supported by his son, with a perspicuity, and a strength of argument, which afford the strongest proofs of his learning and abilities. Nor can we discover, that the zeal and enthusiasm which he must have felt, have ever been allowed to pervert his judgement or candour.

In the succeeding essay, "On the capacities of bodies for heat," are introduced some very ingenious observations on the capacities of different bodies. Some bodies, as bees-wax, spermaceti, &c., pass from the solid to a fluid state, through various degrees of softness, which at last terminate in perfect fusion. These, it was concluded both by Dr. Black and Dr. Irvine, take in a part of their latent heat during their softening, and give it out again during their gradual hardening: it may therefore be assumed, on the principles of Dr. Irvine's theory, that these substances change their capacities for heat gradually. Indeed, it seems just to agree with him in supposing, that there is scarcely an instance, in all the phenomena of nature regarding caloric, where heat is produced, or temperature raised, without a corresponding change of capacity. This coincidence of change of temperature, and of capacity, offers itself indeed so perpetually to our view, that to doubt of it would be to deny the evidence of our senses. But their relation, as cause and effect, is a subject, to which our investigations may still with propriety be directed.

It is indeed necessary to remark, that the view which Dr. Irvine has taken of this part of the subject, does not seem exactly to accord with the opinions which he has advanced

in the passage already quoted. We are there told that the capacity is not enlarged before the caloric enters the body. These events are synchronous, &c. But in discussing the question of cause and effect, the Doctor has thus expressed himself.

‘ But, to what is this almost universal coincidence of the change of capacity and the change of temperature to be attributed? Ought we not to conclude, that the one of these must, in some way, be the cause of the other, and since the change of temperature cannot be made to account for the change of capacity, that the change of capacity which affords an adequate explanation of the alteration of temperature, is the cause of that alteration.’ pp. 102.

Now, if the change of capacity be admitted to be the cause of the alteration of temperature, the synchronous occurrence of the phenomena can surely no longer be supported. The change of capacity, as a cause, must precede the admission or expulsion of caloric, which as a cause, must also precede the alteration of temperature. The successive occurrence of these circumstances appears to be indubitable.

The next essay is on the lowest degree of heat, or that point at which bodies are wholly deprived of caloric. In this essay, a mode is proposed of ascertaining the natural zero, founded upon the consideration of the change of the capacity of bodies, during their fusion; and of the quantity of caloric necessary to produce fluidity. The calculations employed for this purpose are much too long to allow of their being transferred to these pages; and to convey them in an abridged form is impossible; we must therefore refer the scientific chemist to the volume itself.

Of the fourteen essays on various subjects, by the late Dr. Irvine, we can only speak in general terms; from the quantity and variety of information which they convey, they must prove highly gratifying to those who can derive pleasure from tracing those laws, by which the operations of material nature are regulated.

From these essays and the accompanying notes by Dr. Irvine, jun., we perceived with pleasure the considerable advances which the late Dr. Irvine had made, towards completing some of those discoveries, which have since obtained for others the highest philosophic honours. In his essay on the fertility of soils, filled with most useful and ingenious observations, an allusion is made to the power of plants to decompose fixed air, and to restore the air to the atmosphere in its original state. It appears, that Dr. Irvine always considered himself to have been the first who suggested the probability of this power of vegetation to resolve carbonic acid into its



principles, and thus restore the purity of common air. It also appears that as early as 1771, Dr. Irvine, in a paper on water publicly read at Glasgow, declared his opinion, that chalk was soluble in water, impregnated with carbonic acid; without possessing any knowledge of Bergman's experiments, on this subject, which were published to the world in 1774.

The work concludes with two Essays by Dr. Irvine, jun. In the first of these, on latent heat, the Doctor endeavours to compare its quantity, in various instances, and to discover any principle by which its entrance into fusing bodies may seem to be governed. The result of his inquiry, however, is not very satisfactory: the latent heat of a few substances appears to be ascertained; but no ratio is discovered, by which the quantity of caloric of fluidity is generally regulated.

The second of these essays, on the affections of sulphur with caloric, is chiefly composed of conjectures, on the property possessed by sulphur of becoming thicker by protracted exposure to heat; a subject on which we must be contented to wait for farther observations.

The scientific world is much indebted to Dr. Irvine jun., for the publication of this volume; the variety of subjects to which it refers, and the ingenuity and judgement with which they are discussed, will doubtless secure that favourable reception, which, from the pleasure we have felt in the perusal, we sincerely wish it may obtain.

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Art. VII. *Short Discourses to be read in Families*; by W. Jay. 2 vols. 8vo. pp. 850. price 16s. Williams and Co. Hatchard. 1805.

A Late traveller in France observes, that preachers in that country dare not push themselves into notice by publishing their sermons, unless their reputation has been previously well established. Were an individual so far to yield to his own vanity, or the applauses of his particular audience, as to set this custom at defiance, he would expose himself both to public ridicule, and to the censures of his diocesan for his unmortified pride. But we now review a preacher, whose celebrity gives him a right to publish, and places him beyond the necessity, or perhaps the wish of claiming our forbearance. We shall, therefore, feel at our ease, to condemn faults which many may be tempted to imitate, or applaud merits which others have already admired. His reputation, indeed, is not confined to this country; for we perceive by some recent periodical works from America, that his works are received with much approbation by the scrupulous theologians of the New World.

The volumes are intended to furnish discourses, in length, style, and subject, suited to the use of families. As this, though a more humble, is not a less important, species of Sermons, we shall keep it particularly in view during our critique.

The following are their titles ;

" Vol. I. Returning from a Journey, God the best of Fathers, Saturday Evening, The Eye of God always on us, The Death of Jesus, Confidence in God, Spring, The Happy Family, The Sight of Christian Friends, The Christian indeed, The final Change, Religious Things pleasant, Nearness to the Cross, The throne of Grace, Summer and Harvest, The Funeral of a Youth, Fears removed, The Profane Exchange, Nathaniel, The Characters of Sin, Acquiescence in the Will of God, The Child Jesus, The Design of our Saviour's Coming, Prayer and Watchfulness, The Tree of Life, Backsliding reprov'd, Misery of contending with God, Communion with Christ inseparable from Holiness.

Vol. II. A Check to Presumption, Review of Life, Our Ignorance of Futurity, Religion more than Formality, Autumn, The Design of Affliction, The End of Christ's Exaltation, Religion makes us profitable, Cure of blind Bartimeus, Winter, Christians not of the World, Weak Grace encouraged, Martha and Mary, God abandons the Incorrigible, The Ascension of our Saviour, The Prayer of Nehemiah, Address to Youth, The Unbelief of Thomas, Contentment with little, Our Duty to the Spirit, The Ascension of Elijah, Punishment of Adoni-Bezek, The Cheerful Pilgrim, Sin ruins a Kingdom, The Saviour comforting his Disciples."

The subjects might have been more adapted to domestic use. Returning from a Journey, Saturday Evening, the different Seasons, are well chosen ; but why not intermingle discourses on rising in the morning, going to bed, taking our meals, the improvement of time, the duties of servants and children, on reading the scriptures, on prayer, especially that of the closet, on the birth of a child, on a person lying dead in the house, on the removal of a member of the family, and various other subjects, which Mr. J.'s fertile mind would easily suggest?

The discourse on Saturday Evening pleased us, as corresponding with the design of the volume. We were also charmed with the Happy Family, the Final Change, Nearness to the Cross, and the Characters of Sin, though we object to the title of this last ; as we do also to the subject, and the title, of " The Child Jesus," in a sermon founded on the sublime prediction, " unto us a Child is born, unto us a Son is given, and his name shall be called," &c.

The sermons are prefaced by an excellent address to masters of families, which thus concludes, in reference to family worship :

' Be early. Do not leave it till the family are drowsy and stupid.— But here a case of conscience occurs, and such alas ! as the inconsistencies of the present day would render too common. " When should

those of us have family worship who attend public amusements; for instance—the theatre.” I answer, by all means, have it *before you go*. When you return it will be late; and you may not feel yourselves quite so well affected towards it. We have known professors who have always omitted it when they came home from the playhouse. Besides, if you have it before, you can implore the divine blessing; beseech God to be with you; and to assist you in redeeming time, in overcoming the world, in preparing for eternity.

Reader! You may imagine that the author has written this with a smile, but he has written it with shame and grief. He earnestly wishes that many would adopt family worship—but he is free to confess that there are some of whom he should be glad to hear that they had laid it aside.”

To these last words we seriously object. It is a bold stroke, and therefore suited the preacher's taste: but it is not safe, nor lawful, nor will it cut as he intended. When the prophet reproaches hypocritical Israel, for committing every flagitious crime, and coming the same day into God's sanctuary in pretence of devotion, he does not tell them ‘either to forsake their sins or the temple:’ nor, indeed, is such an alternative ever offered to men, however inconsistent their practice with their profession. Much less can we promise ‘to be glad’ of their taking refuge in the worst part of the dilemma. The messenger of heaven can only exhort men to abandon what is wrong. And what is that? Surely not their attention to religious observances; but the evil dispositions and practices, which they attempt to unite with the form of godliness. But Mr. J. appears to be deeply impressed with a sense of the injurious tendency of such inconsistent conduct, in exposing religion itself to reproach; he uses the same expression in the following extract, which, in other respects, is well worthy of attention.

‘There are some families who are quarrelling all day, and then go to prayer in the evening—but this is not *lifting up holy hands without wrath and doubting*. It were to be wished that some persons would adopt the important duty of family worship—but it would be well for others to lay it aside: and indeed this is likely to be the case in time. Such mixtures and inconsistencies are too shocking to be long continued. If prayer does not induce people to avoid passion, and brawling and contentions, these evil tempers will make them leave off prayer, or perform it in a manner worse than the neglect of it. The apostle Peter exhorts husbands and wives to discharge their respective duties, *as being heirs together of the grace of life, that their prayers be not hindered.*’ pp. 342. vol. ii.

On the approach of the Sabbath Mr. J. observes,

‘We should expect the return of the day with holy awe. It is a solemn thought—and we should impress it upon our minds at this season—that every sabbath, every sermon, every prayer, and every psalm,



is a step taken which brings us nearer heaven or hell—that the means of grace with which we are so frequently indulged will prove either *the savor of life unto life, or of death unto death*. Yes—these are privileges which will not leave us as they find us; if they are not food, they will prove poison; if they do not cure, they will be sure to kill. They are talents for each of which we shall be called to give the strictest account, and unimproved, they will sink us deeper in condemnation than Jews or heathens.’

‘We should meet the sabbath with pious resolution. Here is at hand a returning season of mercy. let me embrace it. By how many will it be profaned—but *as for me and my house we will serve the Lord*. How many of these invaluable opportunities have I already trifled away! how many have I sinned away; O let me now awake, and be serious and diligent: let me not shorten the day by rising late; let me not lose it by inattention. Let it not be *a price in the hand of a fool*.’ pp. 25, 26, vol. i.

A discourse on having the ‘form of godliness without the power’ has this exordium, which is not less judicious than abrupt; it is itself a sermon.

‘And what is godliness?—It is the tendency of the mind towards God; and is exercised in believing in him; loving and fearing him; holding communion with him; resembling his perfections; and employing ourselves in his service. It is the introduction of God into all our concerns; our acknowledging of him in all our ways; our doing all we do in his name, and with a reference to his authority and glory—through the mediation of the Saviour, and—by the influences of the Holy Ghost.’ pp. 59. vol. ii.

Vol. II. p. 214. It is said,

‘Martha rudely breaks in upon the devotion of the company; interrupts our Lord’s discourse; condemns her sister as idle; and tries to involve our Saviour in the quarrel. *Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me*. Here we see illhumour, fretfulness, snappishness: she is troubled about many things; and in her heat, her temper boils over, and scalds others. I pity Martha’s servants. It is easy to guess how they would be found fault with, when their mistress could go and scold in the presence of the twelve apostles, and the Son of God.’

This is rather *outré*. In some other passages also, in aiming to be familiar and striking, the preacher has become coarse. Not that we disapprove of his preferring utility to taste, and the edification of his readers to his own literary fame; for in many instances we wished to have seen greater sacrifices made upon this altar. Words derived from the learned languages are often employed, where synonyms of established use, which will always be more generally intelligible, would have conveyed the meaning with equal force and precision. A fondness also for figure sometimes destroys simplicity, without producing elegance; as when we are told, “to drop Judea, to drop Manoah and his wife.” The following passage possesses a singularly impressive solemnity, but it is more suited

to the eloquence of the pulpit than to the instruction of the family. The conclusion is too abrupt.

‘Hos. iv. 17. *Let him alone, &c.* God sometimes leaves his people when they are becoming high-minded, to convince them of their dependence upon him. He leaves them to their own strength to shew them their weakness; and to their own wisdom to make them sensible of their ignorance.

‘But this differs exceedingly from the abandoning of the incorrigible. The one is from love, the other is from wrath. The one is the trial of wisdom, varying its means; the other is the decision of justice, after means have been used in vain. The one is to reform, the other is to destroy. The one is partial; and always leaves something of God behind, which will urge us to seek after him: the other is total and final.

‘This leaving of the sinner, is a withdrawing from him every thing that has a tendency to do him good.—*Let him alone.*

—‘Ministers!—*Let him alone.* He has complained of your fidelity. He has called you the troublers of Israel. Disturb him no more.

‘Saints! *Let him alone.* Withdraw your intercourse, and drop your re-proofs.

‘Thou all quickening word! *Let him alone.* Rise not up in his remembrance. Place before him no promises to invite, or threatnings to alarm.

‘Conscience, thou internal monitor! *Let him alone.* Before the commission of sin—never warn: and after the commission of sin—never condemn. Let him enjoy his crimes. Never mention a judgment to come. Never let him hear that the end of these things is death. Never try to confound those false reasonings, by which he would reconcile his creed to his practice.

‘Providence! *Let him alone.* Ye afflictions say nothing to him of the vanity of the world. Let all his schemes be completely successful. Let his grounds bring forth plentifully. Let him have more than heart can wish,

—‘Does the judge order a man to be whipped, who is going to be hanged?—Does the father correct the child that he has determined to disinherit?—Is the tree pruned and manured after it is ordered to be cut down, and the axe is even at the root?’ vol. ii. pp. 231, 233.

Yet we must also confess that we feel an objection to the degree in which the dramatic form prevails in these discourses: it renders them picturesque, but destroys the chaste, serious air, which to our taste is the principal charm in religious addresses. Were we to characterize some of these sermons by a single word, we should call them *pretty*. Yet every one must perceive that Mr. J. is himself serious, devotional, full of his subject, anxious to impart his own feelings, to produce a scriptural faith, and a holy consistency of conduct. Indeed his very faults are of a nobler order, which only talents and industry could commit; and in some of his excellences, we scarcely hesitate to say, he is inimitable. He has the fearless fidelity of a prophet, daring to say any thing the occasion requires, most happily tempered with the benevolence and gen-

teness of the beloved disciple. He appeals to the scriptures as his only system. His indignant opposition to that depravity, which converts the grace of the gospel into encouragement to licentiousness, demands our highest praise; but we have earnestly wished for a more frequent, and sometimes a more *correct*, statement of those doctrines, which he labours to guard from abuse. The master of a family, who wishes to explain to his children and servants the most common terms in religion, would not find adequate assistance from these volumes; nor would he be furnished with appropriate addresses to each, according to their respective stations, duties, and dangers. Upon the whole, we must pronounce Mr. J's. labours highly respectable; but as we cannot say '*omne tulit punctum*,' the department of family sermons is yet open to farther attempts.

Art. VIII. *The Iliad of Homer*: Translated into Blank Verse; with Notes: By P. Williams, D. D. Archdeacon of Merioneth, Chaplain to the Bishop of Bangor, and Rector of Llanbedrog, Caernarvonshire. Foolscep 8vo. pp. 94. Price 3s. Lackington. 1806.

WE have not been accustomed to think a new translation of Homer into blank verse at all necessary to the literature of this country; and certainly were not among those judges who decreed, says Dr. W. "that Mr. Cowper has by no means succeeded as a translator of Homer—that his sentence, though copious, is often inverted and abrupt; his phrase too harsh and colloquial, bordering at times on what is even vulgar; and that both his metre and language savour too much of the style and manner used two hundred years ago." Neither did we feel any disposition to censure "the structure of his sentence, or the flow and cadence of his verse." Nevertheless it must be admitted, that Cowper has occasionally introduced phrases not warranted by the original, omitted others of little moment, overlooked some niceties of the Greek language, and misinterpreted the meaning of several trivial words and phrases. How far these defects made it desirable that Dr. W. should compose a new version, will be shortly ascertained. His pretensions are modest; he hopes that his translation "will answer the end of those who desire to know, with precision, what Homer has said; and yet that the style will not be found bald, nor the verse tame or uncouth." His endeavour has been to avoid "the ascetic finery of Pope on the one hand; and, on the other, the '*robes antique*' of Cowper; but, in their stead, to represent the Noble Bard in a characteristic English dress."

It must be expected of Dr. W., after the ample disapprobation



he has expressed toward the version of Cowper, that he should avoid his several faults; he must preserve both the spirit and letter of the original, and present the public with a *poetical translation*. Whether this has been accomplished, the reader will now have an opportunity of judging. The Italics will indicate the phrases we condemn as erroneous and pleonastic. As to the verse, there cannot be the smallest difficulty in forming an opinion.

' Sing, Goddess, Peleus' son's accursed wrath,  
Which caus'd the Greeks *innumerable* woes,  
And many a Hero's soul to Hades hurl'd,  
*Illustrious souls!* but the *bare* corse expos'd  
To dogs, and all the rav'nous fowls, a prey;

Hear me, Thou, for the Silver Bow renown'd,  
Who Chrysa dost, *with thy perpetual* care,  
And heavenly Cilla, *guard!* even, Smintheus, thou  
Who rul'st in Tenedos with power supreme!

' Calchas, the prophecy, whate'er thou know'st,  
With courage speak: for by *the God thou serv'st*,  
Apollo, dear to Jove, and dost, through pray'r,  
His presages unto the Greeks expound,  
None while I live,' &c.

These lines are ungrammatical; *his* must of necessity be *whose*; and so bad a sentence could not be injured by the alteration.

' And pray would'st thou thy own reward retain,  
And see me sitting here depriv'd of mine?  
Commandest thou that I the maid restore?  
But if the Greeks another prize bestow,  
Soothing my mind with satisfaction due,  
So I equivalent have—But if they don't,  
Then I perhaps may come myself, and seize  
Even thine, or Ajax', or Ulysses' prize?  
And *woe betide* \* the man whom I approach.

—But come, *cease* now this strife, nor with thy hand  
Pull out that sword.—

—Mother, since me thou hast brought into this world  
To live a life that's but a span; yet Jove  
The Olympian Thunderer, should, in return,  
Some honour give —

Thou know'st; why should I that relate to thee,  
Who *all* [these] *things* know'st? To Thebes we whilom march'd —

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\* *κίχθησθαι*, and let the loser *chafe*. Cowp.

A nod from me is, 'mong th' immortals deem'd  
The greatest sign ; for what I with a nod  
Confirm, becomes at once irrevocable,  
Infallible, and inevitable !'

It is not surprising that the author of such lines should scrape together and retail the censures that have been pronounced on the elegant and elaborate Cowper. If Cowper's style be indeed *harsh, colloquial, and vulgar*, Dr. Williams' assuredly is not ; and if Dr. Williams' be not *tame and uncouth*, we really do not know what is. It is but justice to say that he has carefully freed himself from the charges of *copious, inverted, and abrupt* ; instead of the magnificent profusion, the beautiful sinuosities, or the sublime cataracts of an American river, he has given us a scanty, straight, quiet Dutch dyke.

Cowper has been censured for his elisions, and inharmonious lines. Can any thing in his Homer be produced so awkward and indefensible as these ?

' So may the Gods, who Olympian domes possess :—  
But now I'm off for Phthia ; 'tis better far,—  
Yea, by this sceptre, doom'd never to produce.—  
Unpain'd, uninjur'd ! so fleeting is thy life—  
In an evil hour, I brought thee to this world !—  
For to Oceanus Jove yesterday repair'd.—  
(Who *kenn'd* that silver-footed Thetis, daughter  
Of th' old Sire marine, had with him conferr'd.'—

A writer who uses *whilom, ken, erst, emprise*, &c. with so little scruple, must not reproach Cowper for antiquated diction.

The classical reader will see, in some of the ugliest phrases, that Dr. W. has attempted to do Homer into English, word for word. Such are his translations of *μυνηθαιον*, *αργυροβοξος*, and the following explanations of *μεροψ* and *πολυδιδυρας*.

Of men, articulating various sounds—  
Olympus, that in various cliffs abounds—

For a lexicon, these are excellent ; but for a poem—we have our doubts.

With all its servility, this translation is often as incorrect as the flowing and melodious periods of Cowper. Thus, *γῆρας αἰωνου* is, ' Shall even withering age creep o'er her frame ;' *εἰς οὐρανὸν*, ' doom'd never to produce ;' *ὀδινος*, ' homewards ;' *αἰετοπτερος*, ' who rules the lightning's blaze.' The following lines are particularly pleonastic :

..... nor felt the mind the smallest want  
Of cheerfullest repast, nor of the *harp* ;

Th' all beauteous harp, which Phæbus *sweetly* play'd,  
And Muses *fair*, who, with sweet voice *divine*,  
Alternate sang, and *charm'd the heavenly board*.

'*And Muses*', is ungrammatical; the construction requires *nor*. We are astonished to find such an error as 'the Sintians used me *kind*' (kindly.) Many omitted or altered epithets we should notice, but time and patience would fail us. Our only excuse for entering into such minute criticism is, that the whole merit which any one can attach to this version, consists in its literal fidelity. In this quality, therefore, we are obviously required to detect its deficiencies. These, we acknowledge, are not important; neither are Cowper's, except in a few cases, where he has evidently followed a false interpretation. To do entire justice to Dr. W.'s version, we select one of his best passages; and in order to shew the nature of Cowper's inaccuracies, the corresponding paragraph in his translation is subjoined.

Ως ἰφά' ευχομενος, &c.

W. 'Thus he with fervor pray'd: Apollo heard,  
And *hied him* down the steep Olympian cliffs,  
Angry at heart, and *cross* [across] his shoulders wore  
His Bow, and Quiver closed at either end.  
All on the shoulders of the god enrag'd,  
The arrows rattled as he mov'd along.  
"Right onward then he drove, gloomy as night\*:"  
Beside the *ships* he sat and shot a shaft:  
Dire *grew* the twanging of the Silver Bow  
He first *indeed* the mules and dogs assail'd;  
Then shooting at themselves a deadly dart,  
He *smote*; and frequent Pyres *for ever* glow'd!  
His shafts flew nine long days throughout the camp;  
Achilles on the tenth, a council call'd;  
A thought, by white-arm'd Juno first infus'd,  
Who now felt anxious for the sons of Greece,  
For still she saw them miserably die.'

C. 'Such pray'r he made; and it was heard. The god,  
Down from Olympus with the radiant bow,  
And his full quiver o'er his shoulder slung,  
March'd in his anger; shaken as he mov'd,  
His rattling arrows told of his approach.  
Like night he came, and seated with the ships  
In view, dispatch'd an arrow. Clang'd the cord  
Dread sounding, bounding on the silver bow.  
Mules first and dogs he struck, but, aiming soon

\* Par. Lost, vi. 832.



Against the Greeks themselves his bitter shafts,  
 Smote them. The frequent piles blaz'd night and day.  
 Nine days throughout the camp his arrows flew ;  
 The tenth, Achilles from all parts conven'd  
 The Greeks in council. Jove's majestic spouse,  
 Mov'd at the sight of Grecians all around  
 Expiring, touch'd his bosom with the thought.'

From a careful and candid examination, we are of opinion that Dr. W. has gained much on his predecessors, in point of accuracy, but at the expense of every other excellence ; but he has lost all the spirit of the original, without retaining all the letter ; his translation being neither prose nor poetry, has neither the charms of the one, nor the fidelity of the other. His utter failure, it is probable, will not only exalt the public estimate of Cowper's success, but will tend to discourage any future translator. If, for any purpose, a version more literal than Cowper's be thought necessary, let it be in prose. His plan of translation appears to unite, in the utmost practicable degree, fidelity with gracefulness ; any translation, entirely new, we conceive, will be at least as far inferior in one respect as it may be superior in the other. Cowper, we acknowledge, must yield to Pope in sweetness and ease, and to Dr. Williams in point of minute correctness ; but as a translator, bound to preserve both the meaning and the manner of his original, we think him decidedly superior to both. If any competent author could undertake the revision of Cowper's work, with the advantage of modern criticisms, including Dr. Williams', we might hope for a translation of Homer with no other defects than such as arise from the irreconcilable variance of idioms, and the essential imperfections of language.

We regret the severity of the censure which Dr. W.'s translation has extorted from us. But in such an attempt, though unnecessary, it is no disgrace to have failed.

In proceeding to the critical merits of this volume, we enter on a far more grateful task. In the notes to his translation, Dr. Williams has manifested an accurate acquaintance with the niceties of the Greek language, and a perfect familiarity with the venerable diction of Homer. His elucidations of Grecian antiquities and mythology are ingenious, and no less pleasing than useful. On some points we have doubted the correctness of his decisions ; but we uniformly admire the acuteness, the learning, and the candour of his remarks. Some of his observations we lay before the reader.

L. 3. *πρὸ αὐτοῦ*. In our first extract, the classical scholar will have missed the word *prematurely*. Dr. W. supposes that the

compound is here used for the simple verb ; so Virgil, *Multos Danaum demittimus Orco*. Beside which, a *premature* death is contradictory to the notion of fate, which the Greeks, or at least Homer, invariably maintained. See E. 190, and Z. 487.

L. 29. 'Τὴν δ' ἔγωγε ἂν λύσω, πρὶν μὲν καὶ γῆρας ἔπιεισι. The Commentators in general mistake the import of the particle πρὶν in this line. They commonly translate it in Latin : *Hanc non liberabo, antequam eam et senectus invadat*. Heyné well observes : Peccant in Grammaticam. Ita enim dicendum fuisset πρὶν—ΕΠΙΙΕΝΑΙ—Est adeo πρὶν hoc loco fere quod, *Quin potius*. All the English interpreters follow the Latin, and understand the line thus : *I will not liberate thy daughter, TILL old Age come upon her* : as if he meant then to dismiss her with equal haste and cruelty. Dryden goes still wider of the meaning, and represents Agamemnon fonder of her in her old Age, than in the bloom of youth. What Pope indeed condemns, but does not much improve. A phrase exactly similar occurs below, Ω. 551, where Achilles tells Priam that at that time all further sorrow for Hector would avail him nothing, and adds : Οὐδέ μιν ἀντήσις, ΠΡΙΝ καὶ κακὸν ἄλλο πάθῃσθα. Where a Scholiast says : Πρώτερον κακὸν πείσῃ, ἢ ἀναστήσις αὐτόν. *You'll SOONER suffer some further calamity yourself, than be able to raise him to life again*. So here : *Even SOONER shall old Age come upon her, than I set her at liberty*. Μᾶλλον γὰρ ἔσσι παρ' ἡμῶν, ἢ λυθήσεται. See Scholiast, and Damm, p. 2095—2098.

L. 39. χαριῖς. This word is supposed to be a neuter plural, used adverbially. So Damm, pp. 1562, &c.

L. 63. τ' οἶα. That sort of divination ; το οἶα, not TE.

L. 98. Εὐκωπιδά. Dr. W. follows Damm ; not *blackeyed*, but *spectabilis*, attractive or charming.

L. 105. κακ' ὀσσομένος. Boding ill, according to Heyné ; it is properly observed, that *looking sternly* is always expressed by ὑποδρα ἰδών.

165—167. *If the Greeks—if they don't*] Εἰ μὲν—εἰ δὲ μή. If they do, *well*—καλῶς ἔχῃ. The Apodosis, or application of the first part of the sentence, is elegantly suppressed. There is a beautiful instance of this figure in Xenophon, where Cyrus, on his death-bed, is taking his last leave of his sons. viii. Εἰ μὲν ἔν ἔγωγε ὑμᾶς ἱκανῶς διδάσκω οἷος χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μή, καὶ παρὰ τῶν προγεννημένων μανθάνετε· αὕτη γὰρ ἀρίστη διδασκαλία. So in St. Luke xiii. 9. Καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήτι, εἰς τὸ μέλλον ἐκκόψῃς αὐτήν, i. e. σικκῇ.

We are sorry to omit the note on the word ΘΕΟΣ. I. 178.

L. 207. Γλαυκαπίς. This epithet is translated *keen-eyed*, instead of *blue-eyed*, or *owl-eyed*, in pursuance of Mr. R. P. Knight's etymology from λαω, *fruo*r. So also Hesychius.

L. 351. χεῖρας ὀρέγων. Dr. W. translates this redundantly, '*extending wide his hands, towards the deep* ;' but not without reason.

'In praying, the ancient Heathen directed his hands towards the object of his worship.' If he prayed to the *celestial* gods, it was *χῆρας ἀνασχών*, *with palms lifted up*, as if to receive a blessing; if to the *infernal*, *κόπτων τὴν γῆν*, *beating the earth*; and to those of the Sea, *χῆρας ὀρεγνός*, *with hands stretched out before him*. See A. 450, and I. 564. See also Horace Od. iii. 14. 5. So Virgil with peculiar elegance:

Ni, palmas ponto tendens utrasque, Cloanthus

Fudissetque preces, Divosque in vota vocasset:

Di, quibus imperium est pelagi, quorum æquora curro!

The same custom was also prevalent among the Jews, and prevails to this day among the Mahometans and Oriental Nations. See Psal. xxviii. 2. xlii. 20, Pitts on the Religion and Manners of the Mahometans, p. 18 and 143, and Harmer's Obs. on Scripture-Passages, iii. p. 350.

L. 436. Εξ δ' *αἶρας ἑαλόν*. Anchors, it is properly observed, were unknown at this early period; and certainly *αἶρα* never could mean anchor. Dr. W. translates it *stays*. "The *αἶραι* seem to have been flat boards, on which the ships, when drawn up high on the strand, were wont to rest." So indeed, as Dr. W. might have added, the word implies; and the very curious and valuable bas reliefs of the Iliad materially corroborate this opinion.

L. 465. *ἑαλοισιν*. "These," says our author, "were probably like our *gridirons*; for below, I. 213, Patroclus extends them *over* a clear fire to *broil* the meat." We think this no proof; *forks* might be used in the same manner, and the words *ἐπιγαν*, and *ἐρυσταίη*, confirm that interpretation; besides, *points* is an idea essentially implied in *ἑαλοισιν*.

L. 584. *Δίπας ἀμφικυπελλόν*. This is described as *similar at both ends*, like an hour glass. Dr. W.'s opinion seems to us correct, in opposition to the common interpretations *rotundum*, or *utrinque ansatum*. The wood-cut annexed to this note is about ten times larger than necessary, and occupies a whole page very improperly.

Far from censuring these notes as too copious, we think Dr. W. would confer an immense benefit on students in general, if he would publish a set of annotations in the same manner on the whole Iliad, adopting more of Clarke's and Heyné's best criticisms.

His translation we understand is finished, as well as his notes; he has sent the first book into the world, to take the sense of the public on its merits. Of the translation we have spoken freely; we certainly do not wish to see any more of it; nor do we wish that a work so useful and generally acceptable as we have recommended, should be swelled by such an incumbrance. But the superior accuracy of many interpretations which Dr. W. has adopted in the course of the first book, strongly induces us to wish for a continuation of his notes. We see no need



of accompanying them, as he first intended, with the Greek text; that would be unnecessary, after Heyné's, and Wolfius' late edition, especially as Mr. Kidd's promised edition is shortly expected. Perhaps there might be reason to wish that Dr. Williams would undertake a prose version; but on this subject we express no opinion. We shall certainly be very glad to see his notes completed; and we think that an octavo volume on the plan we have presumed to suggest, would be the most advisable both for his interest and his reputation, and would be received with eagerness and gratitude by the public. The extracts we have made authorize this expectation, and will most likely induce the reader to adopt an opinion, which we cheerfully avow, that, although Dr. Williams' talents as a *poet* cannot be extolled, he has proved himself a judicious critic, and an elegant scholar.

An ingenious Essay is annexed to this volume, entitled, "Conjectures concerning the Origin of the Poetic Fiction, that the Summit of (Mount) Olympus was the Place where the Gods assembled in Council." Dr. W. supposes that this fiction arose from the appearance of the Aurora Borealis over the summit of this mountain, or range of mountains. So Diodorus relates the appearance; and Aristotle assures us, that Olympus implies luminous; Homer very commonly applies to this word the epithet brilliant, *αἴθρην*, &c. This Dissertation appeared in the *Gent. Mag.* June, 1760.

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Art. IX. *The Temple of Truth*; or, the Best System of Reason, Philosophy, Virtue and Morals, analytically arranged. 8vo. pp. 566. Price 8s. boards. Mawman. 1806.

THERE is a notion prevalent in the world, which is found so convenient to various individuals, that it has passed into a maxim;—'that it is of very little consequence what is the nature of any man's religious sentiments, provided he be a good man, and lead a good life,' a maxim which has been arrayed in the attractions of poetry, and recommended from the lips, not only of Moralists, but of many who have claimed a high rank in the catalogue of Divines. It would be folly to urge the truths of the Bible, or the creed of their church, against such divines; but considering them only as moralists, it is strange that, in this instance, they should have renounced the exercise of their reason, or suppressed its dictates. That men of letters should ever have adopted such an idea is truly surprizing; and it is only to be explained by the consideration, that they are usually more ignorant on the most important subjects, than they would choose to be thought on the most trivial. Such an opinion can have derived no support from the analogy of any pursuit with which they have been conversant.

Poison will not answer the purpose of wholesome food ; a wrong road will not lead a man right ; erroneous data in philosophy cannot conduct us to true conclusions. Why, then, should there be such a difference in matters of religion ? May it not, on the contrary, be presumed, that error here will be peculiarly dangerous, and truth inconceivably important ?

By these views, the anonymous writer of this volume appears to have been powerfully actuated ; and as the result of assiduous and successful labours on the subject, his *Temple of Truth* has been reared and displayed to the public eye. A book with a title of some resemblance, was published more than a century ago by one of the greatest men that England ever produced. Howe's *Living Temple*, 2 vols. 8vo., in which he illustrates the declaration of sacred Scripture, that a good man is the " temple of God," has always preserved a distinguished place in the libraries of Christian divines ; and while the latter part of it abounds with valuable theological instruction, the former has been considered by the first metaphysicians, as a singular effort of mind. Our author treats the subject in a different manner, and adopts a form better suited to the taste and circumstances of the present day. The following is an outline of his plan :—

After an *introductory prospectus* of considerable length, and of a general nature, he produces a synopsis of principles which are laid as the foundation of the building—" God alone is the first cause, the chief good, and the last end of all things.—Revelation is the only mirror of moral truth, science, and goodness.—True excellence is the reflex image, however faint, of the divine nature, beauty, and glory, traced on the human soul by an almighty, though invisible agency.—There is neither piety nor virtue without divine grace.—Real happiness is the peculiar gift of Heaven.—A religious taste is the supreme wisdom of man.—Simplicity and integrity are essential to the christian character.—The spirit of Christianity is a spirit of humility, and an essential qualification for eternal bliss.—A false guide, like an *ignis fatuus*, may prove, in the issue, a most fatal light, while a true one is a lamp of life."—

These he denominates nine grand arches, on which he proposes to erect the *Temple of Truth*. Having thus laid the foundation, he brings forward a compendium of the primary doctrines exhibited in the temple, which may be considered as the materials of which it is composed. The insertion of them will make our readers acquainted with the plan of his work.

" The salvation of man is that which includes and constitutes all his religion, excellence and felicity, for both worlds.—Salvation is by grace.—Salvation is through faith.—The faith by which we are saved is the special gift of God—Salvation is

not of works, lest any man should boast.—Real Christians are the workmanship of God in a very sublime and exclusive sense.—There is no true happiness but what is founded on the principles, and derived from the sources of Christianity.—The habitual practice of piety and virtue is the grand evidence of our being in a state of grace and salvation.—A supernatural agency is indispensably necessary to form the Christian character.—All the divine favours and blessings which relate to their supreme excellence and bliss, are communicated to the human race through the great Mediator and Redeemer. He is the central point of union between God and men.—It is a principal design of the Godhead in the economy of redemption, most illustriously to display the exceeding riches or the glory of his grace.—Christianity is altogether a religion of grace.”—That his readers may see every object more distinctly, the author defines with accuracy the principal terms employed, viz. Truth—Reason—Philosophy—Virtue—Morality—Grace—Salvation—Faith—Good Works—Happiness. The doctrines just enumerated, are then introduced in the form of *assertions*, which are so many propositions to be illustrated and confirmed.

In this volume, all the most precious truths of divine revelation are presented and discussed. With their importance the mind of the writer appears to be very deeply impressed; his heart has most powerfully felt their influence; for their purity he is earnestly concerned; and for their propagation in the world, and their cordial reception by all men, he is most fervently zealous. This sincerity gains remarkably upon his readers, as the work advances. In the beginning they will not feel interested in his favour; for there is apparently something affected and magisterial, at which the heart revolts; but this impression gradually disappears. To the praise of our anonymous author, it is but justice to assert, that he defines with admirable skill; he states his propositions clearly and strongly; he illustrates with ability, and confirms with incontestable evidence from the ~~sacred~~ Scriptures. His representation of the doctrine of salvation by grace, is exceedingly luminous; and his proof of it is singularly cogent. In argument he does not excel, nor does he often attempt it; though, in several parts of the volume, it would have been both useful and appropriate.

But while with pleasure we mention his excellences, justice compels us to notice his faults. The worthy author appears not to be extensively acquainted with religious controversies. By some this may be considered as no great defect; but let it be remembered, that if a person chuses to give his judgment on topics connected with theological systems, while he is unacquainted with the arguments and explanations of contending parties, he is in danger of committing egregious blun-



ders. The remark is exemplified in the two following instances.

With all the severity which his pen could express, he inveighs against the *self-determining power of the will*, "as diametrically opposite to the whole tenor of Christianity, and a total rejection of the indisputably requisite influence of the Holy Ghost." He evidently referred to such as maintain that the will can exert its volitions to good, without the grace of the Spirit of God: yet he levels his shafts generally against those who hold the abstract idea of the will's self-determining power. But should he not have considered that Baxter, Watts, Doddridge, we believe, and many other divines, as well as philosophers, of acknowledged eminence, adopted and maintained the principle which he opposes, while, at the same time, they were as strenuous advocates as himself, for the necessity of grace?

All the fire of his fiercest indignation is poured forth against those who speak of terms or conditions of man's salvation, p. 167, &c. Yet, little more than a century ago, this was the current language of the most eminently pious and orthodox divines. When they called faith the condition of salvation, or when others added repentance, and some even obedience, they meant no other than modern writers mean, when they say, that unless a person believe on Christ, he cannot be saved; that, except he repent, he shall perish; and that, without holiness, no man shall see the Lord. The phrases in question were liable to abuse, and have since been laid aside by those who found their opinions on the Scriptures. When they *are* used now, we acknowledge it is commonly in an antichristian sense, and against this sense alone, we are persuaded, the worthy author intended his severe and most merited censures. We only complain that the charge is so general, as to include some of the best, with some of the worst, of theologians.

In the chapter on Good Works, which contains many excellent remarks, and just views of truth and duty, our author does not sufficiently illustrate or enforce their grand object, "that God may be glorified thereby," John xv. 8. The chapter too, would have been more complete, if he had urged more explicitly the necessity of good works, in order to qualify the Christian for the occupations and enjoyments of the heavenly world.

The proper functions of reason, with regard to religious opinions, are generally stated with great force and judgement; that faculty is properly represented as the medium of obtaining a knowledge of revealed truth, not as the judge of it; as competent to decide on the authenticity of a Divine Revelation, but not on the subjects of it, when clearly authenticated,

The vehemence, however, with which our author opposes the usurpations of human reason, has sometimes betrayed him into modes of expression, which are liable to exception, or at least to misinterpretation. Yet he certainly is not to be classed with those injudicious divines, who seem to imagine, that in degrading and vilifying the ratiocinative faculty, they are doing God and religion an acceptable service; for he has in different places defined his views very explicitly. It would indeed be a mark of singular humility or ingratitude, for the author to under-value that intellectual power, which he possesses in so considerable a degree.

Untranslated Greek and Latin words, phrases, and sentences, abound in all parts of the volume; the merely English reader will, therefore, be frequently mortified and disappointed. The author pleads that his book is intended for a certain class of readers; and it is not unlikely that the mode which he has adopted, connection with the dignified and impressive style of the work, will answer his expectations of its utility. In things of this nature, we are advocates for a considerable degree of freedom. But the sense and connection should be carefully preserved, where it is practicable, without the formality of a translation.

Perhaps a third part of the volume consists of notes; but as they are mostly altered, the author does not think it just to name the writers from whom they are taken. Many of them are so excellent, that we have been tempted to quarrel with him for this scrupulous concealment.

But we should wish the reader to be personally acquainted with our architect, and with pleasure introduce them into his presence, while rearing his venerable fabric, or addressing the spectator.

‘ You are a man of title, of fortune, of fashion, of taste, of learning; and, you slight this study: you leave it altogether to the public teachers of our religion. And what is the result? That you are as much unacquainted with the constitution, as indifferent to the author, and as regardless of the means of your highest felicity, as the *profanum vulgus*! Could Solomon’s fool act a more contemptible part, when he was “scattering fire-brands, arrows, and death, and thought it sport?”

‘ Were you better informed in that science, which is the brightest ornament, and adds the greatest dignity, to the human intellect, you would know, that nothing ought to be accounted the happiness of an immortal, but that, which is perfective of his nature; but that which accords with his reason, in its highest state of improvement; but that which is consonant with the purest virtue; but that which is superior to all sublunary enjoyments, but that which is as eternal, as his existence; which is therefore represented to us, in the sacred oracles, by a moral union with the inexhaustible fountain of all truth, excellence, and good; an union of mind,

will, and affection. Nor can I devise a more comprehensive definition of religion itself, in fewer words than these.' pp. 394—396.

' In another view of the same thing, truth, right reason, virtue, philosophy, faith, grace, when properly explained, are so many different denominations of happiness; for they are each and all of them essentially connected with the *summum bonum* of every human being; upon which account, by the way, they ought to be stated with such simplicity as to be comprehensible by every capacity. What for example is truth—but the representation of happiness, as it is. And what is right reason, but the clear perception or knowledge, of happiness, according to its real nature, and just proportions—what is philosophy, but the love of that wisdom, by which true happiness is understood and pursued. What is virtue, but that happiness, experienced and enjoyed. What is morality, but a character and conduct agreeable to such happiness? What indeed is religion itself? but the cheerful and habitual performance of the various obligations we are under to that Being, who is the great original and ultimate end of all this happiness?—and what is faith, but the adherence of the mind and heart to that object, through whom this happiness is communicated, “therefore styled, the faith of our Lord Jesus Christ?” in fine, what is grace, but that supernatural, unmerited, and efficacious influence, by which we are enabled to discern the truth of happiness, become possessed of it, are preserved and secured in the enjoyment of it, until we arrive at the full, perfect, and eternal consummation of it, in the mansions of celestial bliss.

' This, if I mistake not, is a sufficient, though but a faint sketch of all that warranted happiness, which will supply us with light in darkness; strength, in weakness; fortitude, in affliction; solace, in suffering; patience, in trial; amidst all the multiplied and varied sorrows of this mortal life; and inspire us with a peace, a hope, and a joy, which surpass all adequate description.' pp. 403—406.

From the account we have given of the views of the author, it will be apparent that his system is that which, “from the commencement of the Christian æra, down to the present period, has been injuriously charged with an extravagant ardour for *grace* and faith, and with betraying a cold indifference to the cause of *practical* religion.” To shew the absurdity of this charge, so incessantly repeated against the strenuous advocates for pure and uncorrupt Christianity, we subjoin the following extracts.

' We come now to the *practical* department of the Christian system: which, in our estimate of the subject, must be preceded by a right judgment of its doctrines, and an inward sense of its power. In other words, expressive of the same thing, there must be light in the understanding—life in the soul, “the life of God”—and love in the heart—*before* there can be any degree of that evangelical righteousness, and true holiness in the conduct, by which the Christian character is exemplified. We must be “the workmanship of God—created in Christ Jesus, *unto* good works.” To this our great prophet might refer, when he said, “A good man—out of the good treasure, that is in his heart—*bringeth forth* that which is good.”—This is the order: and it deserves the utmost attention.' pp. 426, 427.



‘ The *works* here implied, are all such, as stand in opposition to every thing, that is evil—whether vicious, immoral, or profane ; whether prohibited by the first, or by the second table of the divine law ; whether dishonourable to God, injurious to man, or prejudicial to our own excellence, and peace : such are all “ the works of the flesh,” and all the instigations of the devil ; which are sufficiently manifest without any precise enumeration : and indeed, the most effectual method of suppressing them, is, to recommend and establish their reverse : the very best mode, of avoiding that which is evil, is, to “ cleave to that which is good.”

‘ It may safely be inserted then, as among the irrepealable ordinances of Heaven, that those, who are “ created in Christ Jesus unto good works, should *walk* in them.” And why so ? For a variety of reasons—and all of them becoming the dignity, the wisdom, the benevolence, of that Being, who hath thus decreed.

‘ That the grace of God, considered as a divine influence, operating effectually upon the human mind, and heart, as a principle of life, and action, is an inward, secret, and mysterious thing, will not be denied. Neither is it at all absurd, enthusiastic, or even unphilosophical, to argue, that the spirit of grace can and does act after this manner upon “ the spirit of a man, which is in him ” For, why should it not be as natural for spirit to act upon spirit, as matter upon matter ?

‘ To ask—“ but how are we to distinguish, *in* those inward, secret, and mysterious operations, *between* (from) the illusions of an uncorrected fancy, the reveries of mysticism, and the vagaries of a fanatic,” is a very fair enquiry—and ought to be seriously regarded. The answer is, “ by their fruits ye shall know them.” For, while the former never fail to inspire the soul with penitential humility, and self-abasement, before God ; with a lively faith in the person, mediatorial character, and offices, of the Redeemer ; and with that adoring love, “ which is shed abroad upon the heart by the Holy Ghost ;” they excite, at the same time, to those works of faith, and to those labours of love, which are said to “ accompany salvation.” pp. 466, 469.

Such a volume must necessarily obtain our warm approbation ; and could our recommendation so far avail, it should be found in the study of every minister of the gospel, as an able and interesting summary of those truths which it is his duty to inculcate, “ in season and out of season.”

The dedication of this book to the author of the Pursuits, of Literature, did not appear to us altogether appropriate. It is not clear to us that the person in question ever passed the threshold of the Temple of Truth ; nor is it certain that he was always actuated by the noblest of all motives, in levelling his shafts, from behind the shield of concealment, at those who differed from him in matters of politics or theology. It appears to us that a mark of ‘ unfeigned estimation,’ which any person might value, would have been conferred with more propriety on a writer, whose moral and religious excellence had been as clearly discoverable, as his political creed, and his literary talents.

Before we conclude, we beg leave to notice, that in a variety of places our respectable author utters the most pointed Philippics against *the present day*. There is more ignorance of religion, more error, and more wickedness now, than there ever was before. In short, we are run down without mercy; and if he is to be credited, we are fallen into the "fag end of time." With all submission, we feel compelled to declare, that in our sober judgement, and without any undue partiality for the times in which we live, there have not been for four-score years past, so many ministers who preached the religion of Christ in its purity, nor so many people who heard from the pulpit the sacred truth which it reveals, nor so many who acknowledged their value, and habitually felt their influence, as at the present hour. The correctness of this assertion, our author might with a little examination, and a few inquiries, satisfactorily ascertain. Perhaps a sufficient apology for his ignorance of the state of the world may be found in the account which he gives of himself, p. 559. "Totally detached from all sects and parties, a more isolated being, who is not cast on a desert island, can scarcely exist. In such a peculiarity of situation, these thoughts have been penned; in the direct view of that eventful moment, when his judges and his critics will appear together with him at an eternally decisive bar: and if he has not given the most accurate statement of *the religion of the bible*, with all the assistance he could derive from close investigation, undisturbed solitude, and persevering application to "the Father of lights," he is utterly incapable of discerning *what it is, or what it means*."

To this solitude which has a tendency to generate moroseness and severity in the best, as well as in the strongest minds, we ascribe a want of the meekness and gentleness of Christ, which is sometimes chargeable on this production, and a positiveness and indignation of censure, which savour not of the wisdom which is from above; and which we notice the more particularly, because the author appears to think them justifiable, or even meritorious.

But, we would ask, why is the author such a recluse? Did God make him a man, that he should make himself a monk? As he thinks the age so bad, ought he not to come forward and be active for the glory of the Redeemer, and the reclaiming of perishing sinners? So solitary a course is neither honourable to God, nor useful to man: it is injurious to a life which we desire to be greatly prolonged, and hurtful to an intellect which we shall rejoice to find often employed in promoting the noblest objects by the most expedient means.

Art. X. *A History of Ireland, from the earliest Account, to the accomplishment of the Union with Great Britain in 1801.* By the Rev. James Gordon, Rector of Killegny, in the diocese of Ferns, and of Cannaway in the diocese of Cork. 2 vols. 8vo. pp. 1080. Price 11. 4s. Longman and Co. 1806.

A COMPLETE and well executed History of Ireland, has been much wanted for a considerable time. Leland's valuable work has, we believe, been long out of print; and there is certainly no other which is capable of supplying its place. A new edition of Leland, with notes and a continuation to the Union, would be an acceptable, but a voluminous work; and its price must exceed the means of many, to whom the present will be accessible.

We shall let Mr. Gordon himself explain his object in the compilation of these volumes.

'Since IRELAND, now politically consolidated into one potent kingdom with BRITAIN, her great sister Ireland, forms an integral part of the British Empire, a compendium of her particular history from the earliest accounts to the *amalgamation* of her legislature with the British, may not be useless nor unacceptable; a compendium embracing whatever is found authentic and important, rejecting whatever appears fabulous or nugatory—This narrative extends to the commencement of the nineteenth century, a luminous period in comparison of ages past, yet marked with some strokes of deepest barbarism.'

Mr. G. very judiciously commences his work, with a geographical description of Ireland, extracted from his *Terraquea*, a work to which he frequently and rather sily sends the reader for more copious information.

The pretensions of the Irish to high antiquity, have been carried by their historians to a ridiculous excess. Of these, some account is given in the second chapter, which the author has chiefly copied from Mr. Pinkerton's Inquiry into the history of Scotland. We cannot approve, or pass without censure, the prevailing disposition of historians to adopt implicitly the whole of that learned writer's hypotheses, which, if they took the pains to examine for themselves, would frequently prove uncertain, if not false. We have often found the authors whom he cites in support of his argument, bear testimony directly against it.

The history of Ireland, as far as it is known, previous to the invasion of Henry the 2nd, is a melancholy tale of barbarism, treachery, and feud; and the country, from its distracted and divided state, offered an easy prey to the arms of different bodies of invaders. The Danes, under the name of Ostmen, succeeded in making a permanent settlement on the sea coasts,



and abandoning the profession of piracy, for commercial enterprise, they must have essentially contributed to the civilization of the regions more immediately within the sphere of their influence.

At the instigation of Dermot Mac Murchad, Prince of Leinster, who had been deprived of his principality by Roderic O'Connor, the most powerful of the Irish chieftains, Henry 2nd. formed the resolution of undertaking the conquest of Ireland, and appears to have found no difficulty in making out as fair a title to the sovereignty of that country, as usurpers and invaders have usually exhibited. The document is curious; we shall therefore extract it from the *Hibernia Anglicana* of Sir Richard Cox.

\* There were not wanting some learned men, who affirmed, the King had very fair pretences, (if not good title) to that Island; for, besides the conquests which the kings Arthur and Edgar had formerly made there, they alledged, that it was by leave of the British king Gurguntius, and under stipulations of tribute, that the Irish were first permitted to settle themselves in that kingdom. Besides, the first inhabitants of Ireland were Britains, and those people which the Irish historians call Fir-bolg and Tuah de Danan, were no other than the Belgæ and Dannonii, ancient inhabitants of England. To which might be added, that Bayon, from whence the Irish pretend to come, was part of the king's dominion; so that either way his Majesty was their natural prince and sovereign.'

Henry "was unable at that time, being engaged in wars and negociations, to avail himself of so fair an opportunity to put into execution the scheme of a conquest which he had long before conceived," and contented himself with giving Dermot "a letter of credence," permitting his subjects to engage in the service of the exiled prince.

Richard, Earl of Chepstow, better known by the name of Strongbow, tempted by the promise of Dermot's daughter Eva, led a considerable army to his assistance, and after various success established Dermot in nominal power. The progress of Strongbow, however, alarmed the suspicious temper of his sovereign, and he was recalled from his career of conquest, to the presence of Henry; the anger of the monarch, real or assumed, he succeeded in mitigating, and obtained permission to accompany him in his Hibernian expedition. While in Ireland Henry received the homage and submission of all the Irish Chieftains, with the exception of Roderic O'Connor, the Prince of Connaught, and O'Nial, the Dynast of Ulster. Summoned to Normandy, by the Papal Legate, to answer for the murder of Becket, Henry was obliged to quit his newly acquired possessions, without, as Sir John Davies accurately observes, "leaving behind him one true subject more than he had found in it at his first arrival."

From the distracted sway of the weak and perfidious John, little improvement resulted, although the vigorous administration of Meyler Fitzhenry afforded a favourable opportunity for the effective interposition of the English king.

‘ Through the reigns of Henry the 3d. and his son and successor, Edward the 1st, to the Scottish invasion in the time of Edward the 2nd, a period of 96 years, the Annals of Ireland are a confused mass of desultory wars, and other petty transactions of Irish Chieftains and English Barons—A state so unprosperous of Irish affairs, was permitted in the reigns of Henry and his immediate successor; the former weak and worthless—The latter politic, warlike, and ambitious, but engaged in concerns remote from Ireland.’

The invasion of Ireland by Edward, brother of the celebrated Robert Bruce, was marked by wanton barbarity and desolation, and was terminated by the battle of Dundalk, in which more than 3000 Scots, headed by Edward, who fell, were defeated by less than half that number of English, commanded by Sir John Bermingham.

“ In the reign of Edward the 3rd, we find a continuation of weakness in the English government in this country, frequent repetitions of baronial feuds, and desultory wars of Irish clans, now and then checked by the extraordinary exertions of a chief governor.”

Richard the 2nd twice led formidable armies into Ireland, but in the first instance, he wasted the time of his stay in “frivolous parade,” and in the second, 30,000 English warriors commanded by their imbecile king, were compelled to retreat before 3000 Irish, led by the “politic and enterprizing Art. Mac Murchad.”

“ From the time when Richard lost his kingdom and life, Ireland was little regarded by its English monarchs, during a long period, a period including the reigns of three successive Henrys, the 4th, 5th, and 6th.”

In the bloody and protracted conflict of the white and red roses, the Geraldines, a powerful Irish race, sided with the House of York, and the Butlers, or Ormond family, with the Lancastrians. Lambert Simnel, the pretended Earl of Warwick, made his first appearance in Ireland, and such was the general attachment to the line of York, that the Irish almost universally declared in his favour, and he was proclaimed by the title of Edward 6th. The battle of Stoke stripped the impostor of the insignia of royalty, and fixed the crown firmly on the head of Henry VII, who treated his conquered subjects with politic forbearance.

The sanguinary disposition of Henry the 8th, was little calculated to leave even the most remote of his subjects in re-

pose; the nearly total extermination of the Geraldine Chiefs, the execution of the Lord deputy Grey, who had served the remorseless despot with zeal unrestrained by conscience, and other acts of cruelty and tyranny, appear to have intimidated the turbulent Irish to a considerable degree; but the extension of the English Pale was the only result.

The introduction of the reformation into Ireland was vigorously resisted.

‘ Many incumbents within the Pale, particularly in the diocese of Dublin, resigned their benefices; and the Irish Lords of Ulster, under the conduct of O’Nial, rose in arms as the champions of the Holy Faith. But the victory of Grey at Bellahoe, broke the spirits of the Northerns, and the operations of Breckon, completed the despondency of the papal warriors.

‘ The death of the amiable Edward the 6th, and the accession of Mary, a stupid, and sanguinary bigot in favour of Popery, annihilated in Ireland whatever had been effected for the reformation of religion. Bale and other obnoxious churchmen fled; those who had married were ejected, and their children declared bastards; and a parliament, convened in 1556, confirmed the restoration of the church to its former state, except that the lands, which had been alienated to laymen, were withheld. No further severities were authorised here against heretics in the short reign of Mary, so that, while England was afflicted by the persecutions of that female demon... Ireland proved an asylum, to such as fled hither from the rage of bigotry.’

The illustrious reign of our “magnanimous” Elizabeth, was troubled by perpetual contests with the Desmonds and O’Nials, aided by Spanish officers and troops; but she was enabled by the talents of her governors, and the skill and gallantry of her commanders, among whom were Perrott, Raleigh, Bingham, and others, to complete the conquest of Ireland.

‘ The reduction of this unfortunate Island cost Elizabeth 600,000*l.* in six months, in 1599, and almost three millions and a half in the last 10 years, sums altogether enormous in that age, and in the then existing state of the English finances, when the *ordinary* revenue of the crown fell short of half a million yearly; and cost the country, which was the scene of war, perhaps the greater part of its population by sword, famine, and pestilence; the accounts of whose ravages, transmitted by writers of undoubted veracity, are horrible and appalling to human feelings: nor was this war unattended with rueful waste of English blood, in a country then unfriendly from the dampness of its air, its woods, and scanty culture, to English constitutions.’

In the early part of the reign of James the 1st, various partial attempts were made, with temporary success, to excite the people to rebellion, but they were almost immediately defeated by the abilities and energy of Mountjoy.



When he appeared before Waterford with his army, he

\* was refused admittance by the citizens, who alledged, that by a charter from king John, they were exempt from the quartering of soldiers; and they also declared, by the mouths of two ecclesiastics in the habits of their order, that they could not in conscience obey any sovereign who should persecute catholics. Mountjoy, having condescended to expose the falsehood of a quotation of these churchmen from St. Austin, in support of their doctrine, threatened to *cut in pieces the charter of John, with the sword of James*, to demolish the city, and strew it with salt. Terrified by the well-known spirit and abilities of this leader, the citizens immediately yielded and swore allegiance.'

In this reign the first *national* parliament was held; in which the religious differences were so fierce, that after the recusants or catholics had placed a speaker of their own sentiments in the chair, the opposite side actually seated another "by force, in the lap of the former, whom they had endeavoured in vain to pull from the chair."

The religious dissensions which had distracted Ireland during the reign of James, prevailed with increasing virulence at the accession of his son. The unpopular and disingenuous conduct of Charles, and the imperious violence of Lord Wentworth, afterwards Earl of Strafford, had excited a general spirit of dissatisfaction, and the rebellion of 1641, the plan of which was digested by Roger Moore, was the fatal result of the weakness of government. The excesses of the rebels were most horrible.

\* Sometimes the insurgents inclosed their prisoners, according to the words of Leland, in some house or castle, which they set on fire, with a brutal indifference to their cries, and a hellish triumph over their expiring agonies. Sometimes the captive English were plunged into the first river to which they had been driven by their tormentors. A hundred and ninety were at once precipitated from the bridge of Portadown. Irish ecclesiastics were seen encouraging the carnage. The women forgot the tenderness of their sex; pursued the English with execrations, and imbrued their hands in blood. Even children in their feeble malice, lifted the dagger against the helpless prisoners.'

The progress of the insurrection was favoured by the manœuvres of the party who wished for the subversion of the regal power, and by the "misconduct of government." Moore was joined by the catholics of the Pale, under the command of the Lords Gormanston and Fingal. The operations of war were, in general, unfavourable to the rebels, and if the military skill of Coote, Tichburne, and especially of the Earl of Ormond, had not been fettered, either by the weakness or the treachery of administration, they would have been speedily and effectually reduced. The battles of Kibrush and Liscarrol, gained the first by Ormond, and the latter by Lord Inchiquin, over far superior forces, were not improved; and

the war was thus miserably protracted, in order to answer the purposes of men who affected to have the interests of humanity constantly and closely at heart.

The efforts of the loyal, the chivalric Ormond, to whom might be justly applied what was said of La Trimouille, that he was *sans peur et sans reproche*, were constantly paralysed, during the contentions between Charles and his subjects; in vain did he gain victories against the most fearful odds, he was not permitted to pursue his advantages; still did he persevere under every discouragement, and we are at a loss whether most to admire his gallant and heroic spirit, or his cool and resolute patience. Restricted by the inadequacy of his means, from making any vigorous exertions, opposed by the bigotry of the Romish, and the factions of every persuasion, he was compelled to relinquish his trust, and to yield the sovereignty of Ireland to Cromwell and his victorious generals.

It was the proud distinction of the noble Ormond, that he, with three others, was specially excluded from the terms of pardon proclaimed by the Republicans.

After the death of Cromwell, the influence of Lord Broghill and Sir Charles Coote was successfully exerted in the cause of Charles the 2nd; Ormond was "constituted Lord Lieutenant, a present of thirty thousand pounds was voted (him) by the Irish Parliament, and his son, Lord Ossory, was called by writ to the house of Peers." Ormond executed his trust with distinguished skill, amidst intrigues, misrepresentations, and difficulties of every kind, till the CABAL at last prevailed, and he was dismissed, but was soon re-appointed by the reluctant Charles. On the accession of the last of the Stuarts, he was again displaced, and the most violent and even sanguinary measures were put in execution against the Irish protestants, under the auspices of Tyrconnel. The furious and precipitate bigotry of James, at length drove his English subjects to despair, and William of Nassau was hailed as the sovereign of a liberated people.

The intelligence of this event was received in Ireland with very different sensations, the Papists awoke from their dreams of triumph and supremacy; and the Protestants, alarmed by reports of an intended massacre, sought security either in flight, or in hostile preparation.

The caution of Schomberg, who led the first English army into Ireland, rendered the presence of William necessary; immediately on landing, he advanced in search of James and his troops, whom he found strongly intrenched on the banks of the Boyne. The result of the glorious battle that ensued, is too deeply impressed on the hearts of Englishmen, to need any description.

Of this action, Mr. G. observes, that it "most probably decided the fate of the British Islands, whether they were to be involved in a gloom of superstition and ignorance, and depopulated by tyranny and poverty, like the great and fertile kingdom of Spain, or shine forth, to the admiration of the world, the grand asylum of civil and religious freedom, the nursery of genius and industry, the centre of knowledge, wealth, and naval power."

The war was conducted on the return of William, by Ginkel, afterwards Earl of Athlone, with vigour and success; the storming of Athlone, the victory of Aghrim, and finally, the surrender of Limerick, completed the conquest of Ireland.

The principal events since the revolution, are nearer to our own times, and have been more frequently the subjects of description and discussion; we shall therefore refer the reader to the work itself, for accounts of the internal affairs of Ireland, the conduct of the volunteers, the rebellion, and the union.

The work before us obviously consists of two parts, very distinct in character. The former is an abridgement of Leland's history, so far as that valuable performance extends: the latter is a compilation from the best records which Mr. G. could procure, of more recent events. We do not hesitate to prefer the first of these divisions, as we think the abridgement remarkably well executed. A bias in favour of the miserable insurgents, which, however pure the writer's intention might be, evidently affected his history of the rebellion, is discernible, though less prominent, in the original part of his present work. On the whole, however, we have been gratified with Mr. Gordon's performance; the story flows with ease and spirit, and though awkward and inelegant sentences very frequently occur, the general style of the composition may be termed manly and correct. The attention shewn to method and chronology, by frequent marginal references, deserves praise; but the total omission of all authorities, even in the latter part of the work, is, in our opinion, a considerable defect.

Yet we have a few complaints to make against Mr. Gordon.-- He seems to be one of those who are not deficient in a due sense of their own importance. Throughout the work are scattered various passages in italics, which appear to have been designed as profound political apophthegms, some of which, it may be admitted, are very true, but that they are either very new, or very ably stated, is somewhat less obvious. One of these original passages we transcribe.

*"Thus are, in all ages, men of superior knowledge, benevolence, and candour, envied by the ungenerous, traduced by sycophants, persecuted by men*



*contemptible in understanding, but formidable in power, and after their death, revered and followed in opinion, by the judicious and well informed.'*

The tenor of Mr. Gordon's remarks on other occasions, gives the reader some reason to suspect that the historian himself is hinted at, in this abstruse reflection.

Whatever might be the prejudices or the aberrations of that eminent statesman and orator, Edmund Burke, no dispassionate man, we conceive, will call in question the purity of his intentions; what then will be thought of the impartiality and modesty of that historian, who stigmatises him as *intent solely on his own private interest, and regardless of the public welfare*; and accuses him of *seizing the opportunity of emolument, by the violence of acts and expressions in favour of the prejudices of the commanding faction*. Yet of this very man, did Charles Fox with the most amiable candour assert, long after his defection from the ranks of opposition, that "he loved mankind, and set no bounds to his benevolence."

Mr. G. appears to give himself credit for considerable improvement of our language; having found out, that *annexation* should be *annexion*, and that *monarchical* should be *monarchal*. he inquires, if *annexation* be right, why not *connexation*; the answer is obvious, because the verb is not *conner*, but *connect*. Whence *this* difference arose, we do not examine; it is sufficient that it exists. "By writing *monarchal*," says Mr. G., "the derivation is closely observed!" This is really unaccountable; he must surely know that *μοναρχικος* is the only genuine and regular Greek adjective.

We have endeavoured, without success, to ascertain what language has the honour of furnishing the words which are marked in the following sentence. "The expulsion of this *Kinglet*, ascribed by Giraldus Cambrensis to the *abreption* of Dervorghal," Vol. I. p. 69. There are many other words, which set the reader and his dictionary at defiance; such, for instance, as *inveterably*. The affectation of naming living general officers, without, as is usual, adding their titles, must not be passed without notice; we should only allow this practice very rarely for the sake of avoiding tautology.

Art. XI. *Thornton Abbey: a Series of Letters on Religious Subjects*. 3 vols. 12mo. pp. 740. Price 12s. extra bds. Burditt, 1806.

[T is difficult to conceive the design with which this title was prefixed to the volumes before us. If "*Thornton Abbey*" was intended to attract the gay and the volatile, nothing could neutralise its effect more completely, than the addition of "*Letters on Religious Subjects*." We can, however, assure our juve-

nile readers, that this performance is *bond fide* a *Novel*; and that it possesses more interest than nine out of ten among the productions of our numerous circulating libraries. This form, indeed, was evidently adopted by the deceased author, for the purposes of diffusing and impressing what *he* regarded as religious truth. He has unfortunately paid at least equal attention to polemical, as to practical divinity: yet there is so much of sound doctrine and undefiled religion, naturally and pathetically interwoven with his narrative, that we sincerely regret our inability to give it unqualified approbation.

To a very apposite paragraph of Mr. Bates, judiciously inserted in the title page, we refer those readers who may be disposed to condemn, indiscriminately, every attempt at propagating religion by means of fictitious composition. But, on the other hand, we should consider it as a serious calamity, if the success of the present work should let loose a pack of religious novels upon the public. Regarding such efforts in a *literary* view, we must confess that they have scarcely ever succeeded. Henry Brooke was not deficient in genius, nor (latterly) in piety: yet a more inconsistent farrago of beauties and absurdities is hardly to be met with, than his "*Fool of Quality*." Other performances of this kind, are, notwithstanding, scarcely to be mentioned with his. The present work is superior to many; and its chief failure is, that it

—"To party gives up, what was meant for mankind."

By harping, almost perpetually, on the topic of *religious dissent*, it must disgust those whom it does not convince; and will discourage those parents, from admitting it into their domestic libraries, who do not wish their children to detest the form of religion established by the laws of their country. Even a moderate and modest dissenter may be fearful, lest the uninformed and inexperienced, however well-disposed, should imbibe that spirit of positivity and infallibility, on subjects of which the best and wisest men in all ages have retained different opinions, that so amply pervades the discussions introduced into this work. This spirit, we regard as the very essence of popery, and the fundamental principle of religious persecution. It has also a fatal effect on persons who are inclined to scepticism. While they see votaries of every sect of Christians as confident and zealous respecting the things in which they differ from each other, as they are respecting those in which they all agree, what conclusion is more natural, than that, since they cannot all be *right* in the former, they may all be *wrong* in the latter? How, indeed, can a man who is unacquainted with genuine heart-felt piety, judge otherwise? The only matter of surprise is, that persons who are happily partakers of this blessing, should put such a stumbling block in

the way of the ignorant and unbelieving! Able as they are, from *experience*, to judge of real Christianity; and convinced, that multitudes who differ from them in inferior topics, possess at least an equal share of genuine piety with themselves; they might surely derive, from the reflection, increasing confidence respecting the fundamental truths of the Gospel, and increasing diffidence respecting their peculiar views of less important matters. On the former, the Scriptures are full and explicit; on the latter, they say very little: and that little has always been variously interpreted by the sincerest Christians, while they have cordially agreed on every thing that is considered by *any* of them as essential to the salvation of sinners.

Much, however, of the religious discussion interwoven with this narrative, is of general importance. Christian practice and experience are usually kept in view; and many sound arguments against Deism, Judaism, and Popery, are occasionally interspersed. The latter is made the prominent subject; apparently with the design of striking, through its sides, a fatal blow at all national religious establishments. These, indeed, the pious author (oddly enough) identifies with popery! although they are obviously, not merely distinct from it, but necessarily hostile to it. Should we ever have heard of the churches of England, and of Scotland, if popery had not been excluded from our Island! There is no church of Spain, or of Portugal; *because* the inhabitants of those countries are papists. It is well known, that the title of *Gallican* church, arose merely from privileges claimed by the French prelates in *exemption* from papal authority.

The writer was evidently very ill-informed of ecclesiastical history. He represents (that is, he causes his principal *Dramatis personæ* to represent) all the corruptions of the Christian Church, as springing from the establishment of Christianity in the Roman empire by Constantine! This is no unusual opinion: but if those who hold it ever read Eusebius, and the tripartite historians, we cannot imagine what sort of spectacles they put on for the perusal. We refer our readers to those authorities for our support, while we assert, that Constantine carefully avoided making any innovation in the Christian church; or even interfering in its internal concerns, farther than by a friendly mediation to attempt at reconciling its jarring members. He left every thing to the decision of its ministers, merely using his temporal power for their support and countenance; without which, in the state of the church at that time, there was apparent danger of a relapse into paganism: and with which, so far was the whole Roman empire from becoming nominally Christian, that a comparison of the *Notitiæ Imperii* leaves it doubtful, whether the number of bishoprics, on a general



average, increased, or decreased, subsequently to the accession of Constantine.

In like manner, the author asserts, that none but national churches ever persecuted. This is either a mere truism, or a gross mistake. If he meant, that none ever persecuted who were destitute of the power to persecute; who will dispute it? But who will give much credit to any sect for this negative virtue? If he is to be understood, that religionists who, though not belonging to any national church, had power to persecute, did not exercise it, let those who adopt the assertion, prove it in any instance; that of the Quakers solely (to their everlasting honour) being excepted.

It is true, that this superficiality of information, and the self-sufficiency naturally connected with it, are perfectly in character, as expressed by young ladies whose eyes are just opened on religious objects, before they have time to acquire knowledge, or to discover "what manner of spirit they are of" themselves: but no sign of increasing knowledge and humility in the letter writers, no intimation from the author of censure on these palpable defects, appears throughout the work. We have reason therefore to fear, that they attached to this good man himself; and that, as the present is a posthumous work, he never suspected the scantiness of his knowledge, or the fallibility of his judgement, till he entered the heavenly world!

What we have suggested, was due to the living. Were the pious author in this state of being, we should be disposed to enlarge, by way of friendly caution to him. But notwithstanding defects, which we fear will greatly circumscribe the utility of his work, it contains so much excellent matter, as greatly to outbalance its errors, both in extent and importance. We do not wish to damp the curiosity of his readers, or to lessen the interest of his story, by abridging it. It wants unity, like most modern novels, in consequence of having no one character sufficiently prominent to attract the principal attention. The language and dispositions of the letter-writers, are not sufficiently distinct to be characteristic, or to entertain by variety; although the narrative part is not exceptionable in this respect. The bigoted, though benevolent, Papist; the persecuting, though profane, Churchman; the sarcastic, though lukewarm, Sceptic; are well portrayed and supported—Little does the author seem to have supposed, that he was exhibiting the narrow-mindedness and self-sufficiency of a half-informed dissenter, as obviously as any of the preceding! Among a few other defects of probability, is the striking similarity, some would say apparent inadequacy, of the means, by which a moral change is effected on so many of the characters.

Many of the discussions are also liable to objection, by their strong resemblance.

The author being an Anti-pædobaptist in sentiment, no one could reasonably expect him to dismiss his congregation, before he had brought them, at least, to the water's edge. This, however, he has done in the most natural manner, by first leading them to attend on the ministry of a poor good man of that denomination, and introducing them to his private acquaintance. Their consequent resolutions, in this respect, are described with a modesty that affords a pleasing contrast to the debates on church government in former parts of the work. We therefore do not hesitate to insert the closing letter, as a favourable specimen of the author's manner; adding only, that his name was Satchell, and that he was a neighbour and friend of the Rev. Andrew Fuller, of Kettering, whose 'approbation of its leading sentiments' is prefixed to the work.

"LETTER XCIX. *From Mrs. Neville to Mrs. Worthington.*

'Dear Madam,

'Your letter gave us great pleasure.

'I was already happy; but the consent of my dear aunt to reside either with us, or near us, is no small addition to my happiness. I pray that the divine blessing may accompany this event, and that many years of health and of increasing felicity may be granted to you by our heavenly Benefactor.

'My dear aunt may possibly feel some surprise when I inform her, that next Lord's day, Mr. Neville, the two Mr. Clifford's, Signor Albino, Maria and Eusebia, and my dear Mr. Neville and myself, are to be baptized, and added to the church under the care of Mr. Lowe. I am aware that in this particular we must act without your example, and probably without your full approbation. We hope, however, you will give us credit for having carefully examined the New Testament on the subject, and for acting according to our conviction.

'Being desirous of walking in communion with a Christian church, it occurred to me, I believe, first, as a previous question, *whether I had yet been baptized*; and consequently whether, according to the New Testament, I could be denominated a visible Christian, and entitled to partake of those ordinances which are peculiar to a visible church. For a while I kept my thoughts to myself; but being more and more convinced of the invalidity of infant baptism, I opened my mind to my dear Mr. N. He soon mentioned it to the rest of our friends, and so the subject became a matter of serious consideration and inquiry. Not one amongst us could bear to reason in the manner of some, that baptism was not essential to salvation, and was therefore of small importance. Neither durst we dismiss the subject, lest it should affect our fellowship with godly Pædobaptists. On this point I well remembered many of your conversations, in which you expressed your high esteem for many godly Episcopalians, from whom nevertheless you were obliged to stand aloof in the article of communion, lest you should countenance even a brother in what you considered to be

wrong. The result was, that after much prayer, and serious examination, we were all of one mind, that at present we were unbaptized, and that, as no church acting up to the apostolic example could receive us into communion in our present state, it was our duty to be baptized without delay, according to the order which we conceived to be plainly taught in the New Testament.

‘ It is not for me to instruct one so much my superior in age, in wisdom, and in Christian experience : but my dear aunt will permit me to intreat her to reconsider the subject, and to examine whether it be not a necessary consequence arising from the general principle which runs through all her valuable letters, that positive institutions require to be authorized by positive precepts or example.

‘ If we durst flatter ourselves with the hope of seeing her, whom we all so highly esteem, becoming one with us in the most intimate Christian fellowship, great would be the addition to our joy. If, however, my dear aunt cannot come into our views, there are three Pædobaptist churches within less than ten miles of Thornton, and every accommodation will be afforded her.

‘ Mr. Neville’s health is fully restored ; and he enjoys as much happiness, both in his own breast and in his family, as the present world, of which all the joys are mixed with trouble, will admit.

‘ A union is likely to take place in a month or five weeks between Mr. C. Clifford and our beloved Eusebia. Can you bring your affairs at Islington so nearly to a close before that time as to be present at the wedding ? It would very much add to the happiness of the day. If you will let us know a few days beforehand, Mr. Neville and myself will go to Islington to accompany you down. Perhaps Miss Levi will accompany us. She is a sweet-tempered girl, and fears God. You will be greatly delighted with her manners and her conversation.

‘ All our friends unite in the kindest respects to you with,

My dear Aunt,

Your ever affectionate Niece,

MIRANDA NEVILLE:

Art. XII. *A Treatise on the Teeth of Wheels, Pinions, &c.* ; demonstrating the best Forms which can be given them for the various Purposes of Machinery ; such as Mill-work, Clock-work, &c. ; and the Art of finding their Numbers. Translated from the French of M. Camus ; with Additions. Illustrated with fifteen Plates. 8vo. pp. 160. Price 10s. 6d. boards. Taylor. London. 1806.

**A** COUNTRY in which manufactures are extensively established, and conducted with spirit, as in Britain, becomes by degrees a country of machinery. For inventions to diminish the quantity of human labour employed, will be more ingenious in construction, more powerful in operation, and of more general use, in proportion to the necessity of furnishing a greater quantity of commodities at



moderate and equable prices. The bodily exertions of workmen, in whatever branch of labour, have their limits; and excessive efforts, if unduly prolonged, irremediably destroy the health and vigour of those who pursue them. But machines may be continued in activity day and night, week after week, and month after month; having in themselves no *life*, which suffers a sensible consumption, no principle of activity, whose energy requires a pause to effect its recovery or renovation.

We have seen the manufactures of our own country solicit the aid of every hand that could be spared from its agriculture; and seek in distant lands for labourers of every age, to supply the mill, or to throw the shuttle. We have seen ingenuity exerted to its utmost, to contrive and to construct those machines, which these labourers were to superintend, and assist. We remember the time when these constructions were the dread and the hatred of manufacturers: but we believe, the most ignorant workman of the present day acknowledges their utility, and would with difficulty be induced to relinquish that very implement, which his father or grandfather would have gladly committed to the flames.

Considering, then, the importance of machines to shorten labour, and the number of persons who are interested in them, as proprietors, as inventors, or as constructors, it is wonderful that so little has hitherto been communicated on this subject, by the medium of the press. Other nations, the Dutch for instance, have published folio after folio, on the construction of mills; and on almost every branch of the mill-wright's profession. Neither can this deficiency be always attributed to private interest; as many, and we suppose the most important, of our machines being patent, their principles are open to the inspection of all who think proper to investigate the enrolments of their specifications.

It is true that our countryman, the late Mr. Smeaton, had occasionally turned his attention this way; but his communications being addressed to the Royal Society, though they *did* reach the public in the Philosophical Transactions, were not published adequately to their merits; and being composed at various intervals, could be of but little value to the practical artist, till they were collected into one volume, by the publisher of the work before us. Had Mr. Smeaton investigated the present subject, and directed upon it his singular powers of thought and combination, we doubt not but the British public would have derived important services from his labours; and this nation might then have given instruction, instead of receiving it from a foreigner.

We are not, however, disposed to undervalue productions

of science in whatever quarter they originate; and we think the translator of this treatise has well employed his time, in preparing it for the British public. The process toward perfection, in complicated machinery, is perhaps too generally the reverse of what might be expected. When practice has shewn the importance of a machine, science takes it up, investigates its principles, analyses its movements, and corrects them, by the assistance of mathematical precision. Mathematicians are seldom inventors, and workmen are rarely men of science: yet the mutual assistance of study and practice, is necessary to perfect the subject which each is intent on improving.

This work is confined to the mathematical department, and proceeds in a scientific manner to explain the principles, to describe the effects, and to demonstrate what *should be* the results, of certain constructions of wheels, which it is the province of this science to investigate and determine. Our readers would derive but little information, and less amusement, from any extracts which we might transcribe. Neither could we easily render them intelligible without the plates. But we recommend the work as truly valuable to the practical man; who will here find many hints of which he may avail himself; and the causes of many effects by which he has been perplexed and embarrassed. We need not remind him, that the results in practice seldom correspond precisely with those which are assigned by theoretic calculation. Nevertheless, we have been informed, that wheels, on a large scale, constructed according to the principles laid down in this Dissertation, have lasted three or four times as long, without needing repairs, as those of ordinary workmanship; and that they performed their operations more effectually, with less interruption, and disappointment.

The contents of the volume are, a modest and sensible preface, including a notice of the character of M. Camus. This is succeeded by an extract from Imison's "*Elements of Science and Art*," describing the *Cycloid* and *Epicycloid*; the properties of which figures are intimately connected with the theory of the true shape for the teeth of wheels. This article is introduced, professedly to supply a pretended omission of M. Camus. Whatever ingenuity it may display, it is not very suitable here; for it diametrically opposes some parts of that author's reasonings, and inferences, which are capable of demonstration; it also professes to banish friction, by constructions and forms of teeth, which we do not consider as adequate to that purpose. If the writer had properly estimated the difference between the action of wheels in *rubbing*

against each other, *sliding* on each other, and *rolling* upon each other, he would have seen the fallacy of his theory ; so far, at least, as the idea of wholly avoiding friction, and at the same time of ensuring an equable and constant motion, is concerned. Mr. Brewster, in his late edition of Ferguson's Lectures, animadverted on these principles, as they appeared in Imison : a *retort courteous*, if it be intended as *courteous*, is no more than might have been expected ; but why obtrude it here ?

The proper subject of the work itself, is a dissertation by M. Camus, on the best form which can be given to the teeth of the wheels of a machine ; with calculations of the proper number of teeth for various purposes, their due lengths, curves, shapes, relative positions, proportionate number of revolutions, &c. The plates of the teeth of wheels, are said (p. 70.) to be drawn with sufficient accuracy for clock and watch makers to imitate by the eye, in finishing wheels too small to be set out here. The true form of crown wheels, and pinions, is ascertained on principles which are also applicable to bevel wheels ; though wheels of this last description are not mentioned by the author ; being probably not in use in his time, or neighbourhood. The last chapter comprises calculations intended to adjust the trains of clocks, Orreries, and other instruments containing a number of wheels. We may notice, particularly, that of the train proper for a clock to beat seconds, and carry wheels, on the arbors of which three hands may be placed, for shewing seconds, minutes, and hours, without any unnecessary wheels : also that intended for an astronomical clock, the great wheel of which shall perform one revolution in a mean year, within  $1'' 14'''$  of precision : that of another, intended to shew a synodical revolution of the moon, with no greater error than  $15'''$ , worked from the minute wheel of a clock. The application of algebraical processes to questions of this intricate nature is explained with perspicuity.

On the whole, we cordially recommend, to all mechanists, this translation of M. Camus's Dissertation ; which originally formed part of a *Cours de Mathematique*, published by the author, and is here detached from its connection in that work. If this specimen should meet with the sanction of the public, it is understood that the proprietors have some design of publishing the whole course. The plates are well executed ; and shew their subjects distinctly, which in such representations is a matter of primary importance.



Art. XIII. *Gleanings from Zimmerman's Solitude*; to which are added, Occasional Observations, and an Ode on Retirement. By Mrs. Bayfield, Author of *Fugitive Poems*. foolscap 8vo. pp. 214. Price 5s. bds. Lindsell. 1806.

**A**MONG those who fail the most in their endeavours to meliorate the condition of man, we may reckon the writer, who represents the depraved heart, in its natural state, as the seat of virtuous principle, who proposes inadequate remedies to cure its diseases, and leaves his reader a stranger to the doctrines and consolations of unadulterated Christianity. Zimmerman on Solitude is, in this view, a book of dangerous tendency. Who, that reads the production now under review, which is compiled from his first volume, would imagine that there was any authorized guide in the way of life; that there existed in the world such a book as the New Testament, and that Zimmerman and his fair admirer were acquainted with it? A work which professes to lead man to a knowledge of himself, which aims at the perfection of his character, which would lay the foundation for his present and future felicity, can only be excellent as it proceeds upon the principles, and enforces the instructions of the Gospel. The misery of the present state should be traced to its only source—the depravity of our fallen nature. Its genuine features, forbidding as they are, should be faithfully delineated. We should be taught, that all the sorrows which embitter the cup of life originate in ourselves. The holy and happy tendency of the Christian religion, its suitableness to our condition, the change which it effects upon the character, and the peace and joy which it produces in the heart, should be affectingly represented, where human happiness is the subject of investigation. To omit these particulars, is to betray palpable ignorance, or something worse. Yet Zimmerman, while he has recommended employment for the solitary hour, while he has suggested themes of meditation, has completely thrown Christianity into the shade; the Redeemer is forgotten; his name occurs but once, and then accidentally.

The volume before us is as destitute of sound philosophy as of religion; its principles are superficial, and the virtue which it inculcates, is wild and romantic. Those who read it with approbation, and adopt it as a favourite, will soon imbibe a sickly delicacy of mind, equally unfriendly to intellectual pursuits, and to active virtues. Solitude is only desirable, as it is employed in fitting us to discharge the important obligations of social life, and as it tends to the formation of our religious character: and this beneficial solitude may be enjoyed not only in the “wide waste,” but in the “city full.” He, however, who follows Zimmerman, will soon become a visionary and a

recluse. An extravagant imagination will usurp over his debilitated understanding, and impose upon it a whining sensibility as a substitute for piety and virtue. Our readers will certainly melt into tears, or burst into a laugh, in whining out the following most pathetically nonsensical sentence:—

‘How good, how affectionate does the heart become, on the border of a clear spring, or under the shade of a branching pine!’—Page 134.

The *Gleanings* of Mrs. Bayfield from “her favourite Zimmerman” was not a difficult undertaking; the execution therefore merits little praise. A story of the most useful tendency in the whole volume, she has indeed omitted; while many paragraphs are injudiciously retained. In one instance, she has altered a sentence for the worse, which, in its original form, conveyed a sentiment of dangerous import; this was certainly very proper, if she saw any strong objection against suppressing it entirely.

The *Ode* on Retirement contains some good remarks; it is very like a large quantity of poetry that we have had the ill luck to peruse, both in manuscript and print: we could suggest some improvements in point of grammar. The Dedication is fulsome; the Preface fashionably pretty. The Notes at the end are of a piece with the book: the reader will enjoy the following specimen. Zimmerman, having mentioned, *in praise* of solitude, that it renews the fire of love, thus expatiates:—

“The whole course of youthful feeling again beams forth; and the mind—precious recollection!—fondly retracing the first affection of the heart, fills the bosom with an indelible sense of those high ecstasies, which a connoisseur has said, proclaim for the first time, that happy discovery, that fortunate moment, when two lovers first perceive their mutual fondness (q).” p. 157.

*One fool*, says the proverb, *makes many*.—Here follows Mrs. E. G. Bayfield with her note:

(q) ‘Ah happy, thrice happy moments! why fleet ye so fast? Why not continue that dear illusive charm, which delights, exalts, and harmonizes the soul! &c. &c.’ p. 193.

This we take to be a public advertisement, that Mrs. E. G. Bayfield has been in love, and would like to be again. Indeed Mrs. E. G. Bayfield is the most prominent object in this book. The Notes, the Preface, the Dedication, the Poem, the Title-page, and the Cover, are all decorated with that delightful name, in capital letters. It stares pertinaciously in our faces, throw the book away how we will.

Art. XIV. *Memorabilia of the City of Perth*: with the Rev. Alexander Duff's (late of Tibbermuir) traditional Account, in the town of Perth, of the death of John Earl of Gowrie, and his Brother, Mr. Alexander Ruthven, in 1600. 8vo. pp. 386. Price 10s. Morrison, Perth; Manners and Miller, Edinburgh; Ostell, London, 1806.

PERTH was formerly the capital of the Scottish kingdom, and still asserts its dignity as the second city in North Britain, notwithstanding the claims of Glasgow to that distinction in the convention of Burghs. It also boasts of considerable antiquity, of a favourable situation, of the polished manners of its inhabitants; and, if in commerce it does not equal its rival, the interesting events of which it has been the scene, entitle it to attention, and justify the curiosity of the inquisitive concerning it.

We are rather surprized that a topographical account of a city so respectable, should not have appeared before. The notes added by Mr. Cant, to *The Muse's Threnodie* of Adamson, the last edition of which was published in 1770, could not, with propriety, be considered as a History of Perth; nevertheless, they were distinguished by that appellation, because no other work could more justly claim it. Those notes, in fact, have furnished the most interesting part of the volume before us.

After describing the city and suburbs of Perth in a distinct and satisfactory manner, the author directs the visitor to some remarkable scenes in the vicinity: such as the Lin of Campsie, where the river Tay rushes through an aperture only ten feet in width; and Birnam hill, where Birnam wood was.

The second division of this work comprizes the historical *Memorabilia*; and traces the origin of the town, and of its name, furnishes a list of Councils held here, of the Provosts, Bailies, and Deans of Guild, since 1465, and notices of various local events. The extract from an old register, recording the reception Charles I. at Perth, is curious and amusing. Much to the credit of his politeness, we are assured, that being welcomed, "be delivery of an speache mounting to his praize, &c. his Majestie stayit upon horsebacke and heard the sameyn patientlie." p. 162.

In p. 171, is recorded a narrow escape of Cromwell, who after the capitulation of Perth, accepted an invitation to dine in the house of John Davidson, a bold and enterprising gentleman, who by an imposing appearance, had induced the English general to offer honourable terms to the town. "Immediately after Cromwell's departure from this house, the side wall fell down, where he had sat during dinner."



The events of later times are treated with a tender hand; and as we wish that all feuds and animosities, whether national or personal, civil or religious, should be "buried deep under the roots of the great tree of peace," we shall not censure this conciliatory disposition, when it does not severely affect historical veracity.

As to the traditional account of the death of Earl Gowrie, which occupies twenty eight pages, we incline to think, that great obscurity continues to envelope that affair. That King James was capable of such a murder, we are perfectly satisfied; and that he *might*, in this instance, have plotted against a nobleman, whose power and wealth he beheld with a jealous eye, we can easily believe: but, the evidence certainly is not so clear and complete as to justify an unqualified verdict; and happily we are not a jury, bound to deliver it before we dine. We are gratified, however, with the preservation of this curious piece of history; and wish that even tradition should not be neglected, in cases of extreme obscurity, on which information of every kind may be useful.

The work concludes with the charters which secure the privileges of Perth, a list of the subscribers to the erection of the seminaries, another of the rectors of the grammar schools, and an account of the academy, &c.

It will appear from our report, that this volume may afford both information and amusement to those whom it concerns; nevertheless a pocket size would have suited it much better, as well from the amount of its real importance, as from its design to accompany the traveller.

A neat plan of the town is prefixed; but the compass which should denote the cardinal points is omitted. A view of the bridge, and another of St. John's church, are well enough. The vignette of Gowrie house is injudiciously broken.

Art. XV. *The continual superintending Agency of God, a Source of Consolation in Times of public and private Calamity.* A Discourse delivered to the united Congregations of Protestant Dissenters in Exeter, Nov. 2. 1806. By Lant Carpenter. pp. 21. Price 1s. Longman and Co. 1806.

THE character of this discourse is singularly placid and gentle; it is evidently the production of an elegant and cultivated mind, and it manifests a sweetness and tranquillity of disposition in the author, which are highly amiable. It would be unreasonable to expect, in the same person, an extraordinary reach of thought, a brilliancy of imagination, or a vigorous and energetic style of composition. But the diction is select and graceful, and the periods smooth, though too often smart and ela-

borate. Some incorrect or inelegant expressions, it is probable the author would have altered, 'if he had possessed the requisite leisure.' The following phrase is certainly among the number; "the prospect, if not *gloomy*, is at least obscured by the *thickest darkness*." This oversight, we imagine, arose from using the first of these similar expressions in a *metaphorical*, and the second in a *literal* sense; as the author's meaning is evidently, that the future, if not discouraging, is at least uncertain. We consider the practice of omitting conjunctive particles, and other inconsiderable words, in favour of a sententious neatness, as a failing against which Mr. C. should be vigilant; "where (is) the proof" p. 11, is a specimen of this nature.

It would be well if Mr. C.'s discourses were chargeable with no other than literary faults. But the very principle which it aims to establish must appear questionable to most readers, and to many utterly groundless. The sovereign superintendence of God may well be a source of consolation to those for whose benefit it is exerted, but certainly to none besides. That happiness, with regard to the universal system of animated being, will eventually preponderate, to an inconceivable degree, neither scripture nor reason warrant us to doubt. That happiness, also, with regard to a class of individuals, will eventually preponderate, we have every reason to admit; the Scriptures expressly define this class to be those "who love the Lord Jesus Christ, and are the called according to his purpose." Now if an individual has any reason to believe that he is the universe at large, or that he is included among those individuals, who will enjoy ultimate blessedness, the continual superintending agency of God may indeed be a source of the most sublime and unfailing consolation. But that every individual will be ultimately happy, is a notion entirely at variance with the tenor and declarations of Divine Revelation, subversive of moral distinctions and motives, and among the most feeble, as well as the most false, foundations of hope and tranquillity. Yet this is what Mr. C. must mean, if any thing is meant, in his vague and superficial reflections.

It must now be needless to inform the reader that Mr. Carpenter's discourse is a lecture on philosophical optimism; he never could intend it as a sermon to Christians on the revealed truths of the Gospel. The name of 'the Lord of Glory, the Prince of Peace, the First and the Last, by whom, and for whom are all things,' occurs but once within these pages; and then in a manner the most negligent and incidental; while any reference to his mission, 'even as a teacher sent from God,' is studiously avoided. We perceive scarcely one sentiment, which might not have been uttered, and which, in substance, has not been uttered, by philosophers and moralists, without any assistance

from the Christian dispensation. This dispensation, indeed, seems to be considered as the basis of a metaphysical theory, and a moral code, the most agreeable to truth and reason; but by no means as a message of reconciliation to perishing sinners, or a declaration of the important fact that 'Christ is exalted to be a Prince and a Saviour, to bestow repentance and remission of sins,' having 'died, the just for the unjust, to bring us to God.' If nothing more than a philosophical system was necessary for the human race, why was not a philosophical system more clearly revealed, and why was a divine mission indispensably requisite to establish it? and if a divine mission was not indispensable, how surprising is the immense waste of that miraculous agency, which no person can reasonably dispute, who admits the authenticity of one sentence in the New Testament? In fact, what does the Divine legation of the Redeemer avail for Mr. Carpenter, and those who imbibe the system which apparently he has adopted? They will not admit its *authority* over their *faith*; all they will admit is, that it shall suggest, or confirm, the inferences of reason; that is, shall render us such assistance as scientific theorists are accustomed to furnish. Yet surely, it did not require such operose and magnificent preparations, to instruct us in the same manner as Sir Isaac Newton or Adam Smith has instructed us.

That these objections should appear formidable to Mr. Carpenter, we have little hope. We know too well how powerful a principle is the love of system; and that, when not only the vanity of man is concerned in the defence of a *human* system, but his pride is deeply interested in its truth, a far greater power is requisite, than we can expect from common means, to accomplish its demolition.

The typographical appearance of this publication demands particular praise; it is very creditable to a provincial press.

Art. XVI. *The History of Scotland, related in familiar Conversations, by a Father to his Children*; interspersed with Moral and Instructive Remarks, and Observations on the most Leading and Interesting Subjects. Designed for the Perusal of Youth, by Elizabeth Helme, Author of *Instructive Rambles*, &c. 2 Volumes, 12mo. pp. 550. Price 8s. bound. Longman and Co. Ostell. 1806.

MRS. Helme, in her brief but comprehensive History of Scotland, has taken upon herself the task of preceptor to the rising generation, in a very useful department of study; and has been in no inconsiderable degree successful. She has with great impartiality traced the history of the Scottish people to the earliest records, and conducted her readers



through scenes of devastation, to the period when the Scottish monarchy became united to the English, in the person of James the First. The work will certainly prove a suitable present to youth; for though it ought not to supersede books of more importance on the same subject, it is an excellent epitome of facts; and the reflections, which are tolerably well introduced in the form of conversations, are creditable to the understanding and the heart of the fair author. A sentence uttered by our Saviour, is quoted from the Gospel of Luke, and ascribed to the evangelist, who is called an apostle; and more than once, in reference to the acceptance of individuals with God, Mrs. H. represents their sufferings as atoning for their crimes; a notion which is inconsistent with common sense, as well as Revelation, and which we are sure a little reflection would have corrected.

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Art. XVII. *Reflections on the recent Extension of the Power of their Lordships the Bishops, &c.* 8vo. pp. 44. Price 1s. 6d. Longman and Co. 1806.

SOME sensible clergyman, we may suppose, viewing the subject in a serious light, has here undertaken to plead against robbing Peter to pay Paul, by taking power out of the hands of the rectors to give it to the bishops. We shall not venture to obtrude the *profanum vulgus* as arbitrators between men in holy orders, or incur the charge of presumption by deciding where doctors disagree. But we must seriously declare that the anonymous writer has stated a strong case, and made a forcible appeal to the judgement and feelings of his countrymen. He conceives that the recent acts, which have given to the bishops so much power with regard to the curates and the residence of the beneficed clergy, are incompatible with the principles of the British constitution; a violation, both of the act of union with Scotland, and of the coronation oath; an infringement on the liberty of the subject, and a concealed mine under the church as established by the law. The reader will readily perceive, with us, that the writer has weakened his cause by the common error of contending for too much. His arguments would almost prove the illegality of any alteration in the church. The summary and arbitrary mode of procedure which the Bishop is empowered to adopt, appears to us capable of bearing hard on the clergy; but at the same time it arises out of the nature of episcopal authority, and accords with the system of ecclesiastical courts, which we by no means suspect the author of any disposition to undermine.

The hardships complained of are, that bishops are em-

powered to license any curate who shall be employed at the time by the incumbent, though neither nominated nor intended to fill the place permanently; that the ordinary may revoke, '*summarily and without process*,' any licence granted to any curate, and remove him from his curacy, subject to an appeal to the *Archbishop*, to be determined in a *summary way*: and lastly, that the *Bishop* may allow to *any* curate *any* stipend, not exceeding 75*l.* over and above the use of the parsonage house, or 15*l.* per ann. in lieu of it; even where the living itself may not be worth 50*l.* or even 10*l.* per ann.

Such are the powers of which this writer complains. We advise him, and the many who think with him, to continue their appeal to the public in a way of temperate argument, as preliminary to a more solemn appeal to the legislature; and we doubt not but there is sufficient equity and good sense in the country, to procure the abrogation of such laws as can be proved oppressive and uncongenial with the constitution.

Art. XVIII. *More Miseries!! addressed to the Morbid, the Melancholy, and the Irritable.* By Sir Fretful Murmur, Knt. 12mo. pp. 190. Price 5*s.* bds. Mathews, 1806.

IF Sir Fretful Murmur cannot be extolled for his original genius, he has at least an admirable talent for copying another man's plan, and for cribbing a jest from one part of his own book to enrich another part. It is true, he has not given us any Latin criticism to construe; but this he considered altogether superfluous, rightly judging how difficult we should sometimes find it to understand his English. Few readers, it must be confessed, will be hardy enough to assert that his jokes are often humorous or brilliant, but then none will deny that they are often licentious and indelicate. In short, *Mr. M—*, we beg pardon, Sir F. M. has devoured and digested the '*Miseries of Human Life*;' those persons who chuse, may accept his invitation to a *second hand feast*!

Art. XIX. *Italian Extracts; or a Supplement to Galignani's Lectures: consisting of an extensive Selection from the best Classic and Modern Italian Authors, preceded by a copious Vocabulary, with familiar Phrases and Dialogues, by the Editor, Antonio Montucci, Sanese, LL.D.* 8vo. pp. 386. Price 7*s.* bds. Boosey. 1806.

IN compiling this little volume, Dr. Montucci has rendered a considerable service to the Italian student. It contains an extensive vocabulary taken from Facciolati's *Ortografia Italiana*, with an English translation; a collection of familiar

phrases, chiefly taken from Baretto and Vergani; and a set of easy dialogues translated from Goudar's French Grammar. After these are introduced anecdotes, letters, and sonnets, which are arranged in two divisions respectively, the *Stil classico*, and the *Stil moderno*; the same order is preserved in the extracts from Italian poets, in which the young reader will find some of the finest passages in Tasso, Ariosto, and Dante, contrasted with the writings of Metastasio, Goldoni, and the late Count Alfieri. The Dithyrambic poem of Redi, entitled *Bacco in Toscana*, is inserted entire. The volume concludes with selections from the prose of Boccaccio, as our Author prefers, calling him, Segneri, and Algarotti. We may, without much limitation, pronounce it a respectable and useful work.

But if the young reader peruses it with attention, he may derive a prudential lesson, far more valuable than any assistance it can afford in the prosecution of his studies: he will perceive that when a learned and ingenious man is chargeable with vanity, pedantry, and affectation, his talents will not protect him from public animadversion; that the more he is elevated as a scholar, the more he will excite notice and ridicule as an egotist; and that in proportion as he claims too much respect, he will obtain too little.

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Art. XX. *The Swiss Exile, a Poem.* By Shirley Palmer (Litchfield) with an engraving in *acqua tinta*. 4to. pp. 20. Price 3s. 6d. Longman and Co.

THE subject of this little poem will doubtless procure it readers; a subject, which time can never deprive of its preeminent interest, though dullness may. The moral tenor of the sentiments appears to be unexceptionable. The expression "von God," is not respectful; but this we believe is a provincialism.

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Art. XXI. *Four Sermons, preached in London, at the Twelfth General Meeting of the Missionary Society, May 10, 11, 12, 1806.* By the Rev. F. Charles, A. B. Bala; S. Bradley, Manchester; D. Eogue, A. M. Gosport; R. Whittingham, Everton; also the Report of the Directors, and a List of the Subscribers. *Published for the Benefit of the Society.* 8vo. pp. 150. Price 9s. Williams. 1806.

THIS annual volume contains, as usual, the Report of the Directors of the Missionary Society, and four Sermons, preached before that Society, previous to collections for the support of its funds. The Report describes the state of the missions in Otaheite, North America, South Africa, Asia, and



Ceylon; the steps which have been taken in preparing for a mission in China; and the plans in contemplation for attempting the conversion of the Jews. To this report are annexed a list of Missionaries, and the stations in which they are employed, and a statement of contributions and expenditure.

The length and diversified contents of this interesting article will not admit of its appearing in any form on our pages; we therefore feel it the more our duty to recommend the work itself, to the attention of our readers.

Of the sermons it may be sufficient to say, they possess considerable, though very different merit, and may be read by every serious Christian with pleasure and edification. The subjects, are The yoke of bondage destroyed by Christ, Isa. x. 27. God's covenant the believers' plea in favour of the dark corners of the earth, Ps. lxxiv. 20. The duty of Christians to seek the salvation of the Jews, Rom. x. 1. Messiah lifted up as an ensign to the people, Isa. xi. 10.

The institution itself needs no praise of ours. The laborious and expensive exertions of such societies, formed solely to advance the kingdom of the Redeemer, and the happiness of mankind, cannot fail to obtain the admiration of all who cordially admit the authority of Divine Revelation, or even recognize the excellence of disinterested philanthropy.

## FRENCH LITERATURE.

Art. XXII. *Travels in the Southern Governments of the Russian Empire, in the Years 1793, and 1794.* By Professor Pallas, translated from the German into French, by M. M. de la Boulaye, M. D. of Goettingen; and Tonnelier, Member of the Societies of Natural History, and Philomathique, at Paris, Conservator of the Cabinet of Mineralogy, belonging to the School of Mines. 2 vols. 4to. with 28 Vignettes, and an Atlas of 55 Plates, oblong. Paris. 9l. 3s.

IT is known to most of our readers, that the late Professor Pallas was a man of an enlarged mind, and of extensive science; he enjoyed the patronage of the late Empress, Catharine II. of Russia, and was employed by that sovereign for the purpose of exploring those districts of her vast empire, which compose the *Caucasian* governments. Previous to this appointment, they were seldom visited by any other than military officers, whose studies rarely deviated from the line of their profession; so that, for the most part, their capabilities of improvement were little understood, even by the supreme Government. The Empress, therefore, commissioned several distinct companies of learned men to explore these remote provinces. Their reports abound with information; and are valuable, not merely to the naturalist, the geographer, and the politician, but also to the serious investigator of the human heart, understanding, and manners.

Among the most eminent of these travellers was Dr. Pallas ; whose relation of his progress and remarks, on a former journey, has been read with avidity throughout Europe. The present volumes may be considered as a kind of second part, or appendix to that publication, and are valuable as enlarging our acquaintance with regions, concerning which our information was far from being satisfactory.

The contents of this performance, however, are researches and dissertations, interesting to mineralogists and geologists, but to few others. The art of heraldry as practised among the nations of Caucasus, or accounts of barrows and eminences erected in barbarous ages, cannot boast of much entertainment ; and topographical descriptions, however accurate, will be thought rather dry, especially when attended by the unavoidable inconvenience of a crowd of barbarous names, perpetually repeated, which our organs of speech are not sufficiently flexible to pronounce.

Among the truly remarkable objects included in the first of these volumes, which comprehends particularly Southern Russia, the *Steppes* of the deserts, in the course of the river Volga, occupy a principal place. In these, the most beautiful meadows, bedecked with delightful verdure, are contrasted by arid wastes, whose surface presents no other diversity, than hillocks of barren sand.

The *Steppe* of Astrakan is the most remarkable, by its picturesque appearance, and by the fertile properties of its soil. The tulip, the gilly-flower, the astragalus, the ranunculus, and many other flowers, adorn it with their brilliant colours. The most excellent asparagus in the world, grows here spontaneously. Around Astrakan, this natural fertility is augmented by cultivation. Notwithstanding the severity of the winter and cold, which covers the wide Volga with ice, in lat.  $46^{\circ}$ ., the heats of summer are excessive. Hence, the vine, and the mulberry-tree prosper ; likewise fruits transplanted from southern climates. In many districts of this *Steppe*, the earth yields abundant harvests. The other *Steppes* comprise a multitude of sandy plains, of which it might be conjectured, that they were originally covered by the sea. Few sources of fresh water are here ; but, wherever waters rise, they are attended by the most exuberant vegetation.

The shallows of the Volga, harbour few reptiles of dangerous, or fatal powers ; but innumerable swarms of insects are the torment of the place. In these extensive marshes, countless tufts of reeds afford cover to pheasants, coquils, bustards, and many other aquatic birds, whose flesh is wholesome and nutritive.

The city and neighbourhood of Astrakan, is peopled by tribes extremely different in origin, manners, and religion. Christians, Mahometans, and Pagans, with their different languages, are confusedly intermingled. In this *Steppe* are lately settled, colonies of Armenians, Georgians, and Persians, who quietly engage in useful arts, especially in the management of silk worms. A great number of manufactories are established in Astrakan ; which city is the centre of a very flourishing and extensive commerce. The peace of the district is never troubled, but by the *Kirguises*, a nation, whose marauding incursions, alarm even the banks of the Volga, and oblige the Russian government to check them by a chain of military posts.

One of the most abundant sources of riches, in these countries, is the

fishery on the Volga, and in the Caspian sea, adjacent to where the Volga discharges itself : but on this the author has not enlarged.

Dr. P. describes in an interesting manner, the Russian possessions adjacent to Caucasus ; which contain many baths of sulphureous waters, and many salt-springs. The mountain itself, whose heights are scarcely accessible even to its inhabitants, is surrounded by exquisitely beautiful meadows, and most charming forests. After expatiating on the superb picture, composed by the different heights of Caucasus, as seen from the fort of *Georgiësk*, the Professor communicates a variety of valuable observations, on the nations which inhabit them ; and on the different colonies resident among them. Not far from Caucasus is the Circassian nation, whose women are so celebrated for their beauty, that their annual *exportation* forms a considerable branch of traffic, year after year.

The second volume comprises the Crimea. The climate of this peninsula is extremely variable. Sometimes spring appears early in February : sometimes winter, which begins at the close of October, prolongs its reign to the month of April. The severest cold commonly occurs in February. The Tatars affirm that since the Russians have occupied this country, the winters are longer and more rigorous than they were before. Dr. Pallas accounts for this, by supposing, that the extensive falling of the forests, and the orchards which bordered the valleys, whether by the Russians, or by the Tatars themselves, may have laid the country open to the severity of the Easterly and Northerly winds : to this may be added the injuries suffered by the cultivated lands, and the decrease in the number of villages, occasioned by the emigration of many Tatars from under the Russian government. Hence arises a curious geological enquiry ; how far the labours of man, affect the temperature of the country in which he resides ? Our author is of opinion, founded on numerous observations, that a country destitute of inhabitants, and of agriculture, is sensibly colder than another under the same degree of latitude, wherein the villages are numerous, and the earth is diligently cultivated. The summers are as variable as the winters. The difference of temperature is sometimes, twelve to twenty degrees of Reaumur, in the same day. And sometimes the summers of several consecutive years are so extremely dry, that the springs no longer flow, and the streams of the rivulets are exhausted. To prevent the consequences which might ensue from this deficiency, the waters of the rivers are distributed over the country by means of well constructed canals. The thermometer of Reaumur in such season stands, in the shade, at 29°, 30, or 31°, but a gentle sea breeze during the day, and a cooling wind from the mountains during the night, moderate the effects of this excessive heat.

The soil of Taurida is generally marshy. In the plains it presents a bottom of sandy clay, in some places ; in others, it is light, and dry. It is extremely fertile wherever water can be obtained. With this advantage, the vine, and wheat, succeed perfectly, in the most stony districts. The prodigious quantity of snails, which cover the ground in some places is very remarkable, and though these vermin are considered as a plague, yet they furnish these lands with a kind of fattening manure, which greatly augments their fertility.

The professor has treated largely on the culture of the vine. It grows abundantly in the mountains ; and almost in a wild state. It was introduced



by the Greeks ; and perfected by the Genoese. He enumerates the different species of grape, cultivated by the inhabitants, and points out obstacles which impede the prosperity of the trade in wines.

All kinds of grain succeed in the Crimea, flax, also, and tobacco. This peninsula exports grain, salt, skins, and wool. The quantity of soda, and of butter, is capable of being increased. The whole value exported, does not exceed four or five thousand rubles. The principal articles of import are cotton, raw and manufactured, silk, wine from the Archipelago, brandy, leaf tobacco, from Turkey, and fruits of all kinds, fresh and dry.

The domestic animals are oxen, large-tailed sheep, goats, buffaloes, and camels. Many horses are bred in the plains ; the mares are excellent, but the stallions are inferior. The Tatar horses, bred in the mountains, are small, but strong and surefooted ; qualities which greatly enhance their value ; they sell from thirty rubles up to sixty. A peculiar race of dogs for coursing, mostly with hanging ears, and tails, is highly valued ; many rich Tatars have several kennels of them.

Wild animals are not abundant in the Crimea, except the grey hare, which is very numerous, and of whose skins 20,000 are annually exported. The stag is uncommonly numerous. Rats and mice are numerous ; but not a squirrel is found in the country ; nuts and walnuts are plentiful. Birds of prey are not in any great number, nor of many different species ; but domestic poultry are prolific. Few dangerous reptiles. The lizard and frog are common. The rivers do not abound in fish : but the black sea, and the sea of Asof, would with due diligence, afford excellent fisheries.

The inhabitants of the Crimea, formerly more than half a million, are reduced to 120,000, including all ages. These may be divided, says Dr. Pallas, into three classes:

1. The *Nogais*, with those Tatars of the Cuban, who were taken in the Turkish fortress of *Amapa*, in number 450 ; first committed to the care of the nobility, but at present, subjects of the crown. These occupy distinct villages, and are enriched by agriculture, and breeding of cattle. Their features, and the shape of their heads, prove their descent from the Mongol Tatars.

2. The Tatars which inhabit the plains, or *Steppes* of the Crimea, to the Northern districts of the mountains. Less intermixed than the former, they preserve much resemblance to the Mongols. Those who reside near the mountains, and appear to have been more intermixed with the Turks, retain but slight traces of the Mongol features. Like the others, they breed cattle, and cultivate the earth ; but they do not engage in horticulture.

3. Tatars resident in the Southern vallies of the mountains ; a race greatly mixed, and thought to be derived from the various remnants of people, which at the epoch of the Mongol conquests, sought refuge in the Crimea. This class has its peculiar physiognomy ; a stronger beard, and lighter hair, than the other Tatars, who do not consider them as genuine descendants from their national stock, but give them the scornful name of *Tat*, meaning, renegado. This race inhabits valleys so delightful, that the professor does not scruple to call them the *Eden* of the Crimea. It furnishes expert gardeners, and if they would surmount their natural indolence, they would make excellent vine dressers. They might also breed silk

worms, with great success. At present, they, and their goats, do little more than commit depredations on the forests, which cover the mountains.

The physiognomy of the true Tatars approaches nearly to that of the Turks and Europeans. Active and well-proportioned, though slender men, are found among them. Few are inclined to fatness. Most of the children and youths, are well featured and delicate. The most disgraceful practices are deplorably prevalent among them. The women are not without attractions, though few graceful figures are found among them.

There are still vestiges of a wall built by the Greeks, and of the towers, round and square, with which it was flanked, extending almost all round the Chersonesus. Many other ancient edifices are described by our author; who has given plates of the most remarkable.

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Art. XXIII. *Poétique Anglaise*; par M. Hennef, 3 vols. Svo. 18 fr. Paris. 1806.

**T**HESE three volumes form together a respectable introduction to English poetry; they are arranged in the following manner.

The first explains the general rules, which are peculiar, or at least of especial importance to English poetry. The author discusses the structure of the verse, the force of the idiomatic forms, and the spirit and prosody of the language in general. He reviews, in a judicious and entertaining manner, the various species of poetry, and exemplifies his remarks by well chosen extracts from our best authors, literally translated into French.

The second volume is, in fact, a collection of essays on the lives and writings of various English poets. Rejecting the dry detail of the biographer, the author assumes the rank of a critic, and enlivens his remarks on their respective talents, and most successful efforts, with a number of anecdotes. It was not to be expected that M. Hennef should so far differ from his countrymen, as to form such an estimate of poetical merit in this country as we could fully approve.

The third volume consists of a selection from the English poets, accompanied with a translation by the editor. As a general character, we may pronounce them tolerably executed.

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Art. XXIV. *Itinéraire de l'Empire Français*; Itinerary of the French Empire, or indispensable Guide to Travellers, Strangers, &c. &c., adorned with a large and handsome Map of the Roads. Svo. Price 4 fr. 50c, Paris, 1806.

**T**HIS publication must necessarily be of considerable utility to foreigners, and travellers in general; but the demand for it is of course much smaller in France, than in a country where commerce flourishes, and consequently where travelling is general and frequent.

It contains, under different heads, directions for travelling, in the 106 departments, and a comparison of foreign coins and measures with the French; a list of public carriages, with the hours of their departure and arrival, and the time employed on the journey; an account of the fares, and

the principal inns ; statement of the posts and relays on the different post roads ; and a description of views, cities, towns, and situations, remarkable for natural productions, curiosities of nature or art, commercial and literary establishments.

## GERMAN LITERATURE.

Art. XXV. *Deutsche Finanzgeschichte des mittel alters, &c.* History of Finance in Germany during the middle Ages, by C. D. Huellemann, Professor of History at Frankfort on the Oder. xii. and 354 p. 8vo. Berlin. Frochlich. 1805.

THE discussion of the subject treated in this work, divides itself into three parts ; as the revenue of kings arose partly from their own possessions, partly from their royalties, and partly from the contributions of their subjects. At the same time the author shews how the original patrimony of the kings, was in course of time transferred to the inferior land proprietors. The mines and salt-works, as also the mint, are cited as royalties. The contributions of the people are divided into those in kind, and those in money ; the former considered according as the court, the defence of the state, or the establishment and support of public institutions, required them ; the latter, as they were furnished from lands, goods, or by capitation ; as ordinary and extraordinary contributions, for the support of the tribunals of justice, or for the carrying on of war, or from the return of commerce.

In noticing the last, the origin, routes and progress of German commerce are mentioned, and the subject of imposts considered. The most ancient routes of German commerce are stated to have been from Lorch (near Ens) to Bardenwyck, from Venice here down the Rhine to Wyck da Duurstede, from thence by way of Frankfort to the Saale and Elbe, finally from Silesia to Sluys and the mouths of the Seine.

Art. XXVI. *Ueber den Einfluss des Handels und der Handels-Systeme auf National Glueck und Unglueck.* On the Influence of Commerce and Commercial Systems upon National Prosperity. By G. F. Niemeyer. 8vo. pp. viii. and 260. Bremen. Seyffert, 1805.

“ THE history of the present time, says M. Niemeyer, “ is pregnant with important occasion for reflection upon the effects which commerce and the different commercial systems produce upon the fate of nations. I have taken a survey of the nations of the earth, from the New Zealander to the Batavian, who now laments over the ruins of his subverted commerce ; and have considered in what degree commerce, and the systems according to which it is conducted, may influence their prosperity.”

The first chapter contains a sensible introduction. Chap. 2. First period of commerce, when its first rudiments begin to be developed in the rudest state of mankind. Chap. 3. Second period of commerce, when a right of property is introduced. Chap. 4. Third period of commerce, when a traffic by barter with foreign nations commences. Chap. 5.



Fourth period, when metals are introduced into circulation. Digression on the value of money. Chap. 6. Fifth period, when society still exchanges its raw products for foreign commodities, without establishing any manufactures of its own. Chap. 7. Sixth period, when society begins to be sensible of the want of manufactures. Chap. 8. Seventh period, when a commencement is made towards remedying this deficiency. Chap. 9. Eighth period, when the commercial system endeavours to obtain, and actually obtains, advantages from all nations of the earth. Chap. 10. Ninth period, when other nations endeavour to set bounds to the endeavours of the commercial nation, to appropriate to itself the wealth of other nations.

Such is briefly the plan of this work, which well deserves to be recommended to the attention of political economists; though it is obvious that the periods above stated must be very indefinite.

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Art. XXVII. *Anfangsgruende des philosophischer criminal rechts, &c.* Philosophical Elements of Criminal Jurisprudence. With an Appendix on the Art of Juridical defence. By Charles Solomon Zachariae. Professor at the University of Wittemberg, 8vo. Leipzig. Sommer. 1805.

**I**N the introduction, the author treats of the nature of crimes, and punishments in general. Under Sections 1. and 2. he treats of immoral actions, and ethic punishments; under 3. of juridical trespasses, which he defines to be actions which are in opposition to a law of right. After having treated particularly in 4., of punishments and their subdivisions, he proceeds, in 5., to consider the right of inflicting punishment, and exhibits the deduction of this right. The author endeavours chiefly to rest his system upon this principle; That whoever transgresses a practical, moral, or juridical law, deserves, by reason of the relation which ought to subsist between happiness and well-doing, to suffer punishment. Every legislator, therefore, is both bound and authorised to punish the transgressor of his laws.—The author gives this system the preference, because it deduces the right of inflicting punishment from a duty of right, and against the system, which deduces it from the principle of deterring and preventing, he makes the usual objection, that it is founded merely on political expediency. The friends of that system would say, there is no proper relation between well doing and happiness, except on the ground of expediency.

In 6., the author treats of the justice of juridical punishments. According to the principles which he follows, juridical punishments can consist only in depriving the party of his liberty in relation to others. For he considers all kinds of crimes merely as infringements upon liberty. Punishments in life, limb, or property, he declares to be contrary to justice. Police, and other civil punishments he admits, because they are, strictly speaking, not punishments, but a previously determined compensation for damage done.—After having, in the theoretical part of criminal jurisprudence, treated of public and private crimes, he proceeds, in the practical part, to the criminal process, and treats here merely of the essential component parts of the accusatory process; but the inquisitorial is not considered at all, because, in his opinion, the accusatory process alone is consistent with justice, on the notion, that no one can be judge in his own cause.

## DANISH LITERATURE.

Art. XXVIII. *Naturhistorie for hver Mand, &c.* Natural History for every Man, in which are described the internal Construction and the external Shape of lacticivorous Animals, their Abodes and Manner of Living, their Utility and Injury to Man. By C. G. Rafn, of the Royal College of Economy and Commerce. Part 1st. in 2 Vols. Copenhagen, 1802, and 1805.

THE author of this work is one of the first naturalists and economists of Denmark. In the latter capacity, especially, his writings are numerous and highly useful. It was this gentleman, who, in conjunction with Mr. Herholt, Doct. and Prof. Medicine, gained the prize in 1805, which the National Institute had proposed in 1799, and afterwards repeated, for the best answer to a question concerning the torpid state of the hibernating animals.

The literature of Denmark already possessed *Fleischer's Naturhistorie*, an original, voluminous, and well executed work; yet the present undertaking of Mr. Rafn is far from being superfluous. The work to which we have alluded embraces the whole of that extensive science, and consequently cannot enter so much into detail on the separate divisions; a great part of it, also, being of a much older date, it could not have the advantage of recent observations. Both these wants Mr. Rafn has endeavoured to supply, and at the same time has carefully adapted the whole to the instruction and entertainment of general readers.

The first 80 pages of the 1st volume contain the physiology of man and animals, explained in a lucid, popular, and interesting manner, without presupposing in the reader any knowledge of anatomy and chemistry.

The species described in these two volumes are the monkey, the badger, the sloth, the ant-eater, the shell-animals, the armadillo, the elephant, the rhinoceros, the camel, the stag, the camelopard, the bison, the goat, the sheep, the antelope, the ox, the horse, and the swine.

The author has bestowed the most attention and labour on the domestic animals, their qualities, uses, treatment, &c. The manner in which this task has been performed, we shall exemplify in the instance of the ox. The different races, and their qualities, are first described; the wild ox, the African, Indian, Abyssinian races, and that of Madagascar; the chief European races, such as the Swiss; the different Danish, the Norwegian, the Icelandic, the most remarkable of the English, the Hungarian, Moldavian, Franconian, Bohemian, Thyringian, and Sicilian races. The author then discusses the means of improving cattle; and treats on stables, fodders and drink, stall-feeding, feeding with succulent roots, on the choice of cattle intended for stock, on the breeding of calves, on dairy cattle, draught oxen, and fat cattle; afterwards on the animal products, milk, butter and cheese. The modes by which the Swiss, the English, the Dutch, the Parmesan, the Thybocheeses are made, are particularly described. Next are stated the methods of using the flesh, the tallow, the bones, the hide, the horns, the hair, and the manure, &c. Lastly, the diseases incident to horned cattle, are enumerated. For this section the author has carefully consulted, of economical writers, Parmentier, Marshall, and Thae; and of naturalists, Forster, Pennant, Pallas, Vaillant, Hearne and others.

A book which thus conveys the most extensive, and generally correct information, in a very plain and popular manner, must be particularly valuable to a large class of readers.

A great number of copies, we understand, have been bought by private gentlemen, and distributed among the peasantry; a plan which is greatly promoted by the generosity of the publisher, who sells the work at half price, when it is purchased for this patriotic purpose.

## Art. XXIX. SWEDISH LITERATURE.

**I**N addition to the publications, noticed p. 802, which have recently issued from the Swedish press, we subjoin the following:—

A Systematic Introduction to the Science of Commerce; Stockholm.

A History and Description of the Province of West Gothland. Part I.

An Introductory Lecture on the Study of Geography; by M. M. Thunberg, *Rector Scholæ*.

A Treatise on the Manner of drawing Military Situation Maps, and distinguishing the Objects with Precision; by O. Gripenburg, Major in the Army.

Ingenieur Lexicon; or a Dictionary of Surveying; Part I. with Plates; by Major Sturtzenbecher.

Lectures on Fortification; three Vols. with Plates; by the same Author.

An amended Map of the Roads in the Southern Part of Sweden; by J. C. Linnerheim, *Geographus Regni*. This little map will be found very useful to all who travel over that principal part of Sweden, which extends from the Sound to the extremity of Dalecarlia. It distinguishes all the chief roads, and very properly marks the stages and distances.

Information concerning Copenhagen; collected and published by J. Angelin. To this work, which describes concisely the most remarkable objects in the Danish metropolis, a map is annexed, in which the fortifications, harbours, and channels, are delineated.

Collected Works of C. Lindegren; Part II. (Part I. 1805.) This gentleman, who is a poet of some merit, is also among the first dramatic writers of Sweden; the Reconciled Father is one of his most considerable productions. He was for some time Royal Secretary to the Opera, a post which he has since been compelled to relinquish, in consequence of the enmity he had excited by a satirical poem, intitled, the Burgomaster and the Oxen. Among a certain class of readers, this performance is highly valued on account of its Petro-Pindaric humour. His elegy on the tomb of his reverend father, however, is a far more beautiful and generally acceptable performance. This gentleman, we believe, is nearly related to a family of the same name, who reside at Portsmouth.

Quinnan, or Woman; a poem; by Wallerius. This poem is necessarily interesting; and, though not ill-written, derives perhaps, its greatest attraction from the nature of its subject. Mr. W. first rose into notice as a translator of French poems and plays. Some of the best dramas he adapted for the Swedish stage, where he performed various characters himself. He is now Secretary to the Opera. Among his original poems, his Ode to Patience, *Tålmodet*, is the best, and is, indeed, a very excellent production.



J. O. Wallin proceeds with his valuable translations from the Latin poets, which we noticed a short time since. (see p. 479). Another volume is expected to appear very speedily.

The friends of religion will hear with regret, of the death of the Right Rev. Dr. J. Möller, bishop of the island of Gottland. With his life has terminated a useful periodical work, commenced in 1801, intitled, 'Lectures on different religious Subjects;' a work of great utility, breathing the warmest zeal for the cause of Christianity and the real interest of mankind, and manifesting, at the same time, considerable talent and erudition. Seven volumes of this work are now before the public; and we shall be very glad to hear that some competent person has undertaken to continue it.

In the third vol. there is an Essay on Parish Schools, and the instruction of the children of the peasantry. By several wise regulations, every child within the whole kingdom of Sweden has an opportunity of learning, and is actually taught, the principles of the Christian religion. This is made so great an object, that no person from the royal palace to the cottage, is regarded as a member of society, till he is examined and approved at the confirmation. Till this regulation is complied with, no one can hold any office, or take an oath, or enter into a marriage contract.

## ART. XXX. SELECT LITERARY INFORMATION.

### GREAT BRITAIN.

The prospectus of a new periodical work has just been circulated, entitled, *Records of Literature*; it is intended to present a general statement of the progress of knowledge in all its departments.

1. Correct Information relative to the proposed Object, Size, and Price of all Works announced at home or abroad.

2. On their publication, a succinct account of their Contents will be offered in regular course, with Abstracts or Extracts.

3. The Prizes proposed and distributed by Learned Societies, more particularly when they relate to Literary Subjects, will be regularly recorded.

4. A brief Necrology will inform the Republic of Letters of its Losses, as sustained in the decease of its more illustrious Members.

It will in fact, form an Index to the Literature of the World.

The Second Volume of "Oriental Customs" by the Rev. S. Burder, of St. Alban's is now finished at the Press, and will be published immediately. A new Edition of the former volume will be ready for delivery in a few weeks. The work is now printed in royal and common octavo.

The Rev. J. Lawson, author of *Lectures on the History of Ruth*, is preparing for the press, *Lectures on the History of Joseph*.

William Holloway, Author of the *Scenes of Youth*, &c. is about to publish a New Edition, being the *Third*, of the "*PEASANT'S FATE*," with very considerable additions and improvements.

The late Bishop of St. Asaph, had just before his death prepared a volume of Sermons for publication, which will appear in the course of the winter.

A new Edition of Brydone's *Tour through Sicily and Malta*, will soon be published.

Vol. 5th and last of the *Whole Works of Archbishop Leighton*, (Ogle's enlarged Edition) is in the press, and will shortly be published.

In the press, a new Edition of *Solitude sweetened, or Miscellaneous Meditations on Various Religious Subjects*, written in distant parts of the world, by Dr. James Meikle.

We understand that the Rev. G. Brunnmark is adding to his *Swedish Grammar*, a vocabulary of words most useful to a traveller in a foreign country—This addition we considered as very desirable when reviewing his book. E. R. Vol. I.

The same gentleman is about putting

to press his translation of Dr. Odman's Essays on various subjects.

Mr. C. Wilkinson has in the press a Translation of Dr. Reineggs' Description of Caucasus, with Marshal Bieberstein's Account of the Countries on the Caspian, between the rivers Terek and Kurr, including the Marshal's catalogue of scarce plants. In two Volumes, accompanied with a map and three plates.

Mr. Dunne, formerly surgeon of the auxilliary British cavalry in Portugal, proposes to publish in one volume, octavo, "the Chirurgical Candidate, or Reflections on the Education indispensable to complete the Military Surgeon, or Private Practitioner." This work will be particularly serviceable to young practitioners in hot climates, particularly the West-Indies.

Mr. Cracknell is printing his Sermon in favour of Academical Institutions.

In the press the second Edition of the Age of Frivolity.

Also the 2nd. edition of Mr. Buck's Treatise on Experience.

The following arrangement is made for the Lectures of the en-suing Season at the Royal Institution: they commenced on Wednesday, the 19th of November.

Mr. Davy, on *Chemistry*.

Mr. Allen, on *Natural Philosophy*.

Rev. T. F. Dibdin, on *English Literature*.

Rev. Mr. Crowe, on *Dramatic Poetry*.

Dr. Shaw, on *Zoology*.

Rev. Mr. Hewlett, on *Belles Lettres*.

Dr. Croft, on *Music*.

Rev. Mr. Foster, on the *History of Commerce*.

Mr. Craig, on *Drawing in Water Colours*.

Dr. Smith, on *Botany*.

Mr. Wood, on *Perspective*.

Mr. Coleridge, on the *Principles common to the Fine Arts*.

The friends of Mrs. Chapone, are preparing a volume of letters and other writings of that lady, hitherto unpublished; with an account of her life and character, in contradiction to some injurious statements lately printed.

The Rev. James Hall, A. M. has in the press, *Travels in Scotland by an unusual Route*; with a trip to the Orkneys and Hebrides; containing, Hints for Commercial and Agricultural Improvements, Characters, and Anecdotes. It will be printed in royal octavo, and embellished by more than twenty plates.

The second Part of Dr. Motherby's Medical Dictionary, will appear in a few days.

The Rev. W. Hazlitt, A. M. has issued proposals for publishing by Subscription, Fifty-two Sermons for the use of Families; to form two volumes 8vo.

#### AMERICA.

Dr. West has published at Hartford, *Sketches of the Life of the Rev. Dr. Hopkins*; this work is accompanied by marginal notes, extracted from the author's private Diary.

Eliphat Pearson, LL.D. Hancock Professor of Hebrew, has pronounced and published a Public Lecture occasioned by the death of the Rev. J. Millard, S. T. D. LL.D. President of the University in Cambridge.

#### FRANCE.

M. Balthazar Solvyns intends shortly to publish, in 4 folio volumes, a description of the Hindoos, their manners, customs, and ceremonies, &c. represented on 252 plates, drawn from Nature in Hindostan, accompanied with a concise account in French, English, and German.

*Memoirs and letters of Marshal de Jessé*, containing anecdotes, and unknown historical facts relating to the reigns of Louis XIV. and XV., are expected to be shortly published at Paris, in two volumes octavo, 11 fr. 50 c. common paper. 40 p. 50 c. fine paper. (*Memoire et Lettres du Marechal de Jessé*.)

M. J. B. Bue'hoz has published a Memoir on Siberian Flax, which he states to be a species of the plant far superior to that ordinarily cultivated; the treatise also includes descriptions of several different vegetable productions adapted to various manufactures, and explains a mode of preparing hemp, by which it is said to be rendered equal in appearance to flax. It also treats of the manufacture of paper as practised in China, and Japan;—plants proper for tanning with;—on kâli, and other marine productions from which soda may be extracted—of the propriety of cultivating them;—their uses in medicine, manufactures, dying, &c. (*Memoire sur le lin de Siberie*, 8vo, 2 fr. 90 c.)

Dr. Moore's *Travels in France, Switzerland and Germany*, have been translated into French by a Lady, and published by M. Perlet: it has experienced a favourable reception from the Critics. (*Voyage de John Moore en France, en Suisse, et en Allemagne*. 2 Vol. 8vo. 10 fr.)

M. Joseph Baader, Chief Engineer of Hydraulics, Mines and Salt-works of his Bavarian Majesty, has published a Project of a new Hydraulic Machine, in-

tended to supersede the former Machine at Marly, with an account of a method of supplying the town and gardens of Versailles, with water, without applying the moving force of the river. This Memoir was submitted to the class of National Science and Mathematics of the Institute, 12th May, 1806. MM. Monge, Coniomb and Prony, were deputed to report on it, who were of opinion, that it merited the commendation of the class, and that the author should be desired to publish his memoir and his designs. The report was confirmed by the class at its sitting of the 19th June 1806. (*Projet d'une nouvelle machine hydraulique pour remplacer l'ancienne machine de Marly, &c.* 4to 2 large plates, pr. 5 fr.)

M. Bedault has published a *Bibliothèque universelle des Dames*. 2 Vols. 18 francs: they contain; 1. A Grammar. 2. A Treatise on Orthography. 3. On Pronunciation. 4. On Versification.

## GERMANY.

M. J. J. Wagner has commenced, at Leipzig, a Journal of the Sciences and Arts; M. M. Eschenmayer, Hüz, Hebel, and others, have promised their co-operation. (*Journal für Wissenschaft und Kunst*. No. 1. 8vo. 16 gr.)

M. M. J. Wolf, and B. Meyer, have published at Nuremberg, Nos. 1 to 9, of the Natural History of German Birds, described and designed from nature. The first two numbers of this work were published under the title of "The Birds of Franconia," but now the Editors, no longer confining themselves within the same geographical limits, take more extensive scope in their title. To each species is added the German, French, Latin, and English Synonymes; these are followed by the character of the species, and the description of the individual bird in particular; that is, its native Country, habits, food, propagation, nidification, its useful and noxious qualities; description of its varieties, and some anatomical observations. (*Naturgeschichte der Voegel Deutschlands*.)

M. F. Bouterwerk has published at Leipzig, a work entitled Essays on the Fine Arts: Vol. 1. contains an Essay on the Theory of the Beautiful in Nature, and in the Arts. Vol. 2. The Theory of the Fine Arts.

M. Halle has now published the following work on the state of the Jews and Jewish Literature in China.—Ignatii Kægleri, S. J. Pekini mathematici tribunalis præsidis mandarinis secundi ordinis, &c. Notitiæ, S. S. Bibliorum Judæorum in Imperio Sinensi. Editio altera auctior. Seriem chronologicam atque distribendam de Si-

nais. S. S. Bibliorum versionibus addidit C. Th. de Murr. 8vo. pp. 83. with a plate. This is a reprint with several additions, of a Memoir inserted in the 7th and 9th Volumes of the Journal of History, of Arts and of Literature.

M. Th. Socinmering has published at Franckfort, a Description of the Organs of Hearing; (*Abbildungen des menschlichen Hoer-Organ*: folio, 5 plates. 11 flor.)

Dillwyn's Synopsis of British Conferveæ, has been translated and published by M. M. T. Weber, M. and H. Mohr, and published at Gottingen. (*Großbritannien's Conferven*. 8vo. 20 grs.)

M. G. Londe has published a Systematic Catalogue of Plants, growing spontaneously in the Environs of Gottingen; it contains the phænogamea, according to the first 23 classes of Linnæus. (*Verzeichniss der wildwachsenden Pflanzen*. Gottingen, 8 gr.)

The first number of an Herbal, containing the plants themselves, properly prepared, and fixed on pasteboard, has been published at Salzbourg by R. Priers: it consists of a collection of the poisonous plants. (*Sammlung der Wurzeln*; &c. 4 rxd. 8 gr.)

A Selection of Pieces in Poetry and Prose, chiefly extracted from various periodical works, is published by M. A. E. Eschke, at Berlin. (*Kleine Schriften*). 8vo. 20 gr.)

A work intended for the amusement and information of its readers, has been commenced at Dantzic, intitled, Miscellanies relating to Man, and to the History of the World. The two volumes published contain accounts of, or Essays on, the following subjects;—Vol. I. 1. The Union of Calmar. 2. The Islands in the Gulf of Finland. 3. The Man in the Iron Mask—Vol. II. 1. Philip Augustus, king of France. 2. Charles 6 and 7, Kings of France. 3. The Hot-springs and Volcanoes of Iceland. 4. Ivan, and the troubles of Russia, in 1764.

A periodical publication has been commenced at Leipzig, by M. J. A. Bugh, intended to give an account of every particular worthy of notice, relating to India, it consists of extracts from voyages and other works of a similar description, from which this kind of information may be derived. Four numbers (making one volume 4to. 24 plates, pr. 6 rxd.) are to be published in a year. (*Magazin über Asian*. Vol. I. No. 1. (rxd. 12 gr.)

Mr. Walther, Bookseller at Erlangen, has published Georgii Augusti Goldruss, Doctoris Medicinæ et Chirurgiæ Enumeratio Insectorum Eleutheratorum Capitis



*Boni Spei totiusque Africæ Descriptione iconibusque nonnullarum specierum novarum illustrata. Cum tabula aenea.* The Author was sent by his Majesty the King of Prussia, to collect Natural Productions, at the Cape of Good Hope, and hence we may reasonably expect many valuable additions to the Description of Nature.

M. L. Starr has published *Researches into the Nature and Treatment of Hypochondriasis. (Untersuchungen über den Begriff.* 8vo. Stutgard, 1 flor. 12 kr.)

M. H. T. Elsaesser has published at Stutgard, an Essay on Operating for the Cataract (*Ueber die operation des grauen Staars* 8vo. 2½ kr.)

## HUNGARY.

Dr. Lübeck has commenced a work entitled *Ungrische Miscellen*, Hungarian Miscellanies. Three numbers are published.

M. Jos. Heggi has published at Pesth, a Hungarian translation of Cicero's letters—and also a Library for Youth.

## ITALY.

The censure of Literary Works is abolished at Milan; but authors are to be henceforth held to their responsibility, and an office for superintending the Liberty of the Press is set up to prevent all abuse of that privilege.

## RUSSIA.

A committee of the Academy of Sciences at Petersburg, has laid before that Body the project of a system of "Rules for writing Russian Words with foreign Characters, &c. foreign Words with Russian Characters." Two alphabets, the German, and French, are made use of to render the pronunciation of Russian words intelligible to strangers. The plan was approved by the Academy, and it will be of great utility with respect to Russian names which have been much disfigured by the various ways of writing them used by French, German, and English writers.

## SWEDEN.

At Carlskrona M. E. H. af Chapman, Vice Admiral of the Swedish Navy, Knight of the order of the Sword, &c. has published in quarto *Försk till en Theoretisk afhandling*, &c. An Essay towards a Theoretical Treatise to give to Line of Battle Ships their proper Dimensions and Form; likewise to Frigates and other armed Vessels: it contains upwards of 40 folio plates. It is dedicated to his Swedish Majesty.

## SWITZERLAND.

A Jewish newspaper, in the Hebrew language is about to make its appearance at Basle, principally on the subject of the deliberation which occupies the assembly at Paris.

## ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE.

An Address to the Commoners, and a Letter to Mr. Tunnard, the Solicitor, &c. on the Drainage of the East, West, and Wiltshire Fens, by the Rev. E. Walls. 6d.

## BIOGRAPHY.

Memoirs of the Life of Col. Hutchinson, Governor of Nottingham Castle and Town, Member of the Long Parliament of Oliver Cromwell, written by his Widow, Lucy, 4to. 1l. 11s. 6d. or large paper, 2l. 12s. 6d.

The life of Thomas Chatterton, the Poet, by J. Davis, 8vo. 4s.

## EDUCATION.

D. Junii Juvenalis et A. Persii Flacci Satiræ ad Lectiones Probatores diligenter emendatæ et Interpunctione Nova Scæpius Illustratæ Cura, J. Hunter, LL.D. 2s. 6d.

The Primitives of the Greek Tongue, in five Languages, viz. Greek, Latin, English, Italian, and French; in verse, by J. F. A. Roullier, 3s. 6d.

An Essay on the Elements, Accents and Prosody of the English Language; intended to have been printed as an Intro-

duction to Mr. Boucher's Supplement to Dr. Johnson's Dictionary, by G. Odell, M. A.

The English and French Languages, compared in their Grammatical constructions. In two parts, by M. Duverger, 2 vols. 12mo. 8s. bound.

## MEDICINE.

Malvern Waters. Being a Republication of Cases, formerly collected by John Wall, M. D. of Worcester; and since illustrated with Notes, &c. by his Son, Martin Wall, M. D. 3s.

Observations on the Nature, Kinds, Causes, and Prevention of Insanity. By Thomas Arnold, 8vo. 16s. bds.

Sketch of the Revolutions of Medical Science; and Views relating to its Reform. By P. J. G. Cabanis, Member of the National Institute of France, &c. Translated from the French, with Notes, by A. Henderson, M. D. 8vo.

## MISCELLANIES.

The British Neptune, or a Naval History of Great Britain, from the time of Alfred, to the Victory of Trafalgar; containing a full and particular Narrative,

in regular Chronological Series, of the Rise, Progress, and Triumphs, of the British Navy, in one closely printed volume, illustrated with Views of great Victories, and a Chart of the World. 7s. 6d. bd. and lettered, and 9s. on fine paper, elegantly bound.

A new Method of brewing Malt Liquor, in small quantities, for domestic use, by G. Rawlinson, 1s.

The Independent Man, or an Essay on the Formation and Development of those Principles and Faculties which constitute Moral and Intellectual Excellence, 2 vols. 8vo. 18s.

No. 16. Missionary Transactions, 1s.

The Gentleman's Mathematical Companion, for the Year 1807, (to be continued annually), 1s. 6d.

The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary; containing an Alphabetical Account of all the English Translations of the Greek and Roman Classics, and of the Greek and Latin Fathers and others, from the first attempt by William Caxton, down to the present Year. By Adam Clarke, 2 vols. 18s. bds.

The Naval Heroes of Great Britain, or Accounts of the Lives and Actions of the distinguished Admirals and Commanders who have contributed to confer on Great Britain the Empire of the Ocean, from Sir Francis Drake, to Lord Nelson. By William Burney, A. M. Master of the Naval Academy at Gosport, &c. &c. with Portraits and Maps, 7s. 6d. bd. or 9s. on fine paper.

The Accomptant's Guide, an Improved System of Practical Arithmetic, with an Appendix; containing Artificers, Measuring, &c. By James Morrison, 8vo. 4s. 6d. bds.

Encyclopædia for Youth; or an abridgment of all the Sciences, for the use of Schools of both Sexes. By John Joseph Stockdale, 11 plates, 8vo. 10s. 6d. bds.

#### POETRY.

Original Poetry: by a Member of Christ College, Cambridge, small 8vo. 2s. bds.

Della Ragion Poetica trà Greci, Latini, et Italiani, de Vincenzo Gravina. Repubblicata, T. D. Matthias, 7s.

#### POLITICS.

A Political Essay on the Commerce of Portugal, and her Colonies, particularly of Brazil, in South America. By J. J. Da Cunha de Azeredo Coutinho, 5s.

The Political Picture of Europe, 3s. 6d.

Three Letters to the Right Hon. George Tierney, one of the Representatives for the Borough of Southwark.

#### THEOLOGY.

Salvation by Christ alone, a Sermon preached at Orange-street Chapel, Portsea, July 13th. 1806. By James Churchill, Ongar, Essex. 6d.

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#### ERRATA.

P. 1062. *Ante-penult.* for his works, read his sermons.

1021. l. 12. for truth, read truths.

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